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Unparallel'd VARIETIES:

Or, the Matchless

Actions and Passions

OF

MANKIND.

Displayed in near Four Hundred Notable Instances and Examples.

Discovering the Transcendent Effects;

I. *Of Love, Friendship, and Gratitude.*
II. *Of Magnanimity, Courage, and Fidelity.*
III. *Of Chastity, Temperance, and Humility.*

And on the contrary the Tremendous Consequences,

IV. *Of Hatred, Revenge, and Ingratitude.*
V. *Of Cowardice, Barbarity, and Treachery.*
VI. *Of Unchastity, Intemperance, and Ambition.*

Imbellished with Proper Figures.

By *R.B.* Author of the *History of the Wars of* Engl. *&c.*

The Second Edition.

London, *Printed for* Nath. Crouch, *at the* Bell *in the* Poultrey, *near* Cheapside, 1685.

TO THE READER.

IT *is an usual saying, that* Variety Delights, *but especially in History; and more it may be in this* Age *than in any other before, wherein a great many seem to scorn the dull heavy humor of their Ancestors, as they please to call it, (and therefore have not patience to read large Histories) admiring their own Briskness, Ingenuity, and Wit, though much of it is altogether invisible but only to themselves, and their own vain imaginations: However since the light* French *Airiness is now so modish, it may not be thought improper so far to comply therewith, as to present the Reader with this brief* Compendium *out of many great Volumes of abundance of short delightful Relations, and Instances upon various Subjects, which may prevent both tediousness and charge, and*

may likewise furnish the Mind with apt matter both for Discourse and Instruction; in brief here they may, as in a Glass, discover the excellent rewards of Virtue, and the dreadful punishments of Vice in all Ages *of the world, and thereby be perswaded to follow, and practise the one, that they may escape the unavoidable consequences of the other; and if it have this admirable effect, I shall then reckon my time and pains well imployed in* Writing *of it, neither will the Reader repent of his in the* Reading *thereof.*

R. B.

CHAP.

CHAP. I.

The Transcendent Effects of Love, Friendship, and Gratitude, discovered in several Memorable Examples.

LOve *and Friendship* are the chief Bonds of Humane Society, without which Mankind would be Wolves, and destroyers of each other; I shall therefore give some instances of the extraordinary Effects thereof in all Ages, and that in the most large acceptation of it; as of the *Passion of Love* between different Sexes, the disquiets whereof have sometimes made deep impressions upon divers Persons, of the singular *Love* of some Husbands to their Wives, and Wives to their Husbands; of the Indulgence, and great *Love* of some Parents to their Children; and the reverence and *Love* of Children to their Parents; of the extraordinary *Love* of Brethren, and of many Servants to their Masters; of the signal *Love* of some Persons to Religion and Truth, and their hatred of Flattery and Falshood; the *Love* of several to *Peace*, *Justice*, and to their *Country*, together with the choicest instances of the most intire *Friendship*, and the *grateful* dispositions of some Persons, and what returns they have made of the benefits received; these shall be the particulars of this first Chapter, wherein the variety of the Relations, cannot but administer some profit, as well as delight, since they are collected from Authors of undoubted Authority and Credit; I shall therefore proceed in order, and first as to *Humane Love*, or that strictly called the *Passion of Love*.

I. *Eginardus* was Secretary of State to *Charlemaign*, Emperour, and King of *France*, and having placed his

Affections much higher than his Condition admitted, made love to one of his Daughters, who seeing this man of a brave Spirit, and a grace suitable, thought him not too low for her whom merit had so eminently raised above his birth; she affected him, and gave him free access to her Person, so far as to suffer him to have recourse unto her, to laugh, and sport in her Chamber on the Evenings, which ought to have been kept as a Sanctuary where Relicts are preserved; It happened on a VVinters night, that *Eginardus* ever hastning his Approaches, and being negligent in his returns, had too much slackned his departure, in the mean time a Snow had fallen, which troubled them both; for when he thought to go forth, he feared to be known by his feet, & the Lady was unwilling that such prints of steps should be found at her door; they being much perplexed Love which taketh the Diadem of Majesty from *Queens*, made her to do an Act for a Lover, very unusual for the daughter of one of the greatest men upon Earth, she took the Gentleman upon her shoulders, and carried him all the length of the Court to his Chamber, he never setting foot to ground, that so the next day no impression might be seen of his footing; it fell out that *Charlemaign* watched at his Study this night, and hearing a noise, opened the window, and perceived this pretty prank, at which he could not tell whether he were best to be angry, or to laugh; the next day in a great Assembly of Lords, and in the presence of his daughter, and *Eginardus*, he asked what punishment that Servant might seem worthy of who made use of a Kings daughter, as of a Mule, and caused himself to be carried on her Shoulders in the midst of VVinter, through Night, Snow, and all the sharpness of the Seasons; Every one gave his opinion, and not one but condemned that insolent man to death; the Princess, and Secretary changed colour, thinking nothing remained for them, but to be flead alive; but the Emperour looking on his Secretary with a smooth brow, said, *Eginardus, hadst thou loved the Princess my Daughter, thou*

ought first to have come to her Father, the disposer of her Liberty, thou art worthy of death, and I give thee two lives at this present, take thy fair Portress in Marriage, fear God, and love one another, these Lovers thought they were in an instant drawn out of the depth of Hell to enjoy the greatest happiness in the World. *Causins Holy Court.* Tom. 2.

II. *Pyramus*, a young Man of *Babylon*, was exceedingly in love with *Thisbe*, the Daughter of one that lived the very next House to his Father, nor was he less beloved by her; both Parents had discerned it, and for some Reasons kept them both up so streightly, that they were not suffered so much as to speak to one another, at last they found opportunity of discourse through the Chink of a Wall betwixt them, and appointed to meet together in a certain place without the City, *Thisbe* came first to the place appointed, but being terrified by a Lioness which passed by, she fled into a Cave near thereabouts, and in her flight had lost her Veil, which the Lioness tumbled to and fro with her bloody mouth, and so left it; soon after *Pyramus* came also to the same place, and there finding the Veil which she used to wear, all bloody, he overhastily concluded, that she was torn in pieces by some wild Beast, and therefore slew himself with his own Sword under a Mulberry Tree, which was the place of their mutual agreement; *Thisbe*, when she thought the Lioness was gone past, left her Cave, with an earnest desire to meet her Lover, but finding him slain, overcome with grief and desire, she fell upon the same Sword, and died with him. *Zuinglius*, p. 461,

III. *Eurialus* Count of *Augusta*, was a young man of extraordinary beauty, and during the stay of the Emperour, *Sigismund*, King of *Bohemia*, and *Hungary*, at *Sienna*, he cast his Eye upon *Lucretia* a Virgin of that place, and at first sight fell vehemently in love with her; the Virgin also, whom in respect of her admirable form, they called commonly the second *Venus*, was no less surprized than himself at the same instant; in a short time they became better acquainted, but at the Emperors

removal thence to *Rome*, when *Euryalus* was compelled to leave his Lady behind him, she was not able to endure his absence, but died under the impatience of it; *Euryalus* at the hearing of her death, though he was somewhat supported by the counsels, and consolations of his Friends, and thereby perswaded to live, yet from the time of her death, to the last day of his life, he was never known to laugh. *Donatus Hist. Medit.*

IV. *Plutarch* saith it was a custom remaining to his days, that Wives would wish so to be beloved of their Husbands, as *Pieria* was by *Phrygius*; this wish had its rise from the following History; of those *Jonians* that planted themselves in *Miletum*, some raised Sedition against the Sons of *Neleus*, and seated themselves in *Myo*; these received divers injuries from the *Milesians*, who made war upon them for going away from them, but not so severely as to exclude all commerce, so that upon some Festivals the Women had liberty to come from *Myo* to *Miletum*; *Pythes* was one of the Revolters, and understanding that a Feast was to be kept in *Miletum* to *Diana*, he sent his VVife and Daughter *Pieria* to obtain leave that he might be present at it; now of all the Sons of *Neleus*, *Phrygius* was the most powerful, he being inflamed with the love of *Pieria*, thought of nothing more than of doing something that might be acceptable to her, and when she told him, that nothing could be more grateful to her, than to procure her liberty of coming often to *Miletum*, in the Company of many Virgins, he understood by that speech, that Peace was desired, and Friendship sought with the *Milesians*; he therefore concluded the VVar; and thence was it that the names of these two Lovers were so dear to both People. *Plutarch de virtute Mulier.* p. 531.

V. There was amongst the *Grecians* a Company of Souldiers, consisting of three hundred, that was called *The Holy Band*, erected by *Gordias*, and chosen out of such as heartily loved one another, whereby it came to pass, that they could never be broken, nor overcome, for their love, and hearty affection would not suffer them

them to forsake one another, whatsoever danger happened; but at the Battel of *Cheronæa* they were all slain, after the fight, King *Philip* taking view of the dead bodies, he stood still in that place, where all these three hundred men lay slain, thrust through with Pikes on their Breasts, whereat he much wondred, and being told that it was *the Lovers Band*, he fell a weeping, saying, *Wo be to them that think these men did, or suffered any dishonest thing*; Plutarch. in Pelopida.

VI. *Leander* was a young Man of *Abidos*, and was deeply in love with *Hero*, a beautiful Virgin of *Sestos*, these two Towns were opposite to each other, and the narrow Sea of the *Hellespont* lay betwixt them. *Leander* used divers nights to swim over the *Hellespont* to his Love, while she held up a Torch from a Tower, to be his direction in the night; but though this practice continued long, yet at length *Leander* adventuring to perform the same one night when the Sea was rough, and the waves high, was unfortunately drowned; his dead body was cast up at *Sestos*, where *Hero* from her Tower beheld it; but she not being able to outlive so great a loss, cast her self headlong from the top of it into the Sea, and there perished. Innumerable are the instances of the Effects both Tragical, and Comical, proceeding from this Humane Love, and every week almost produceth some extraordinary Accidents proceeding therefrom; let us therefore next relate some remarkable examples of *Conjugal Love* between Husbands and Wives.

VII. One of the *Neapolitans* ('tis pity his name as well as his Country is not remembred, saith Mr. *Burton*,) being busily imployed in a Field near the Sea, and his Wife at some distance from him, the woman was seized upon by some *Turkish* Pyrates, who came on shore to prey upon all they could find; upon his return not finding his wife, and perceiving a Ship that lay at Anchor not far off, conjecturing the matter as it was, he threw himself into the Sea, and swam up to the Ship, then calling to the Captain, he told him, he was come-

to follow his Wife; he feared not the Barbarism of the Enemies of the Christian Faith, nor the miseries those slaves endure that are thrust into places wher they must tug at the Oar, his Love overcame all these; the *Moors* were full of admiration at the carriage of the man, for they had seen some of his Countrymen, rather chuse death than to endure so hard a loss of their Liberty, and at their return they told the whole of this story to the King of *Tunis*, who moved with the Relation of so great a Love, gave him and his Wife their freedom, and the man was made by his command one of the Soldiers of his Lifeguard. *Burtons Melancholy*, Part. 3.

IX. *Philip* King of *France*, sirnamed *The Good*, the first Author of that greatness, whereunto the House of *Burgundy* did arrive, was about twenty three years of Age, when his Father *John* Duke of *Burgundy* was slain by the villany, and perfidiousness of *Charles* the *Dauphin*; being informed of that unwelcome news, full of grief & anger as he was, he hasted into the Chamber of his Wife, who was the *Dauphins* Sister, *O said he, my Michalea, thy Brother hath murdered my Father*; She who was a true Lover of her Husband, streight broke forth into tears, and cries, and fearing, not without reason, that this accident would prove the occasion of a breach, she lamented, as one that refused all comfort, though her Husband used all kind of loving words to chear up her Spirits; *Thou shalt be no less dear to me*, said he, *for this fault, which, though near related, is yet none of thine, and therefore take courage, and comfort thy self in an Husband that will be faithful, and constant to thee for ever*; He performed what he said, he lived with her three years, treating her always with his accustomed love, and the same respects; and although the very sight of her did daily renew the memory of that wicked act of her Brother, and though which is more, she was Barren a sufficient cause of divorce among Princes, yet he would not that any thing but death should dissolve the matrimonial Bond that was betwixt them. *Lipsius Monitor. lib.* 2.

X. *Darius* the last King of the *Persians*, supposing

that his Wife *Statira* was slain by *Alexander*, filled all the Camp with Lamentations, and Outcries; O *Alexander*, said he, *Whom of thy Relations have I put to death, that thou shouldst thus retaliate my severities, thou hast hated me without any provocation on my part, but suppose thou hast Justice on thy side, shouldst thou manage the war against Women*? Thus he bewailed the supposed death of his wife, but as soon as he heard she was not only preserved alive, but also treated by *Alexander* with the highest Honour, he then beseeched Heaven to render *Alexander* fortunate in all things, though he was his Enemy. *Plutarch in vit. Alex.*

XII. *Meleager* challenged to himself the chief glory, and honour of slaying the *Caledonian* boar, but this being denied him, he sate in his Chamber so angry, and discontented, that when the Enemy (who were the *Curetes*) were assaulting the City where he lived, he would not stir out to lend his Citizens the least of his assistance; the Elders, Magistrates, the chief of the City, and the Priests came to him with their humble supplications, but he would not move; they propounded a great reward, he despised at once both it and them; his Father *Oeneus* came to him, and imbracing his knees, endeavoured to make him relent, but all in vain; his Mother came, and tryed all ways, but was refused; his Sisters, and his most familiar Friends were sent to him, and begged he would not forsake them in their last extremity; but neither this way was his fierce mind to be wrought upon; in the mean time the Enemy had broken into the City, and then came his wife, called *Cleopatra*, trembling; *O my dearest Love*, said she, *help us, or we are lost; the Enemy is already entred*; the *Hero* was moved with this voice alone, and roused himself at the apprehension of the danger of his beloved wife; he armed himself, went forth, and left not, till he had repulsed the Enemy, and put the City into its wonted safety, and security. *Camerarius Hist. Medit. Cent.* 1.

XIII, *Titus Gracchus* loved his Wife *Cornelia* with that

that fervency, that when two Snakes were by chance found in his House, and that the Soothsayers had pronounced that they should not suffer them both to escape, but that one of them should be killed, affirming also that if the Male was let go, *Cornelia* should die first; on the other side that *Gracchus* should first expire, if the Female were let go, *Dismiss then the Female*, said he, *that so* Cornelia *may survive me who am at this time the Elder*; It so fell out that he died soon after, leaving behind him many Sons, so entirely beloved by the Mother, and the memory of her Husband, so dear to her, that she refused the proffered Marriage with *Ptolomy* King of *Egypt*; It seems the buried Ashes of her Husband lay so cold at her heart, that the splendor of a Diadem and all the pomp of a rich, and proffered Kingdom, were not able so to warm it, as to make it capable of receiving the impression of a new Love. *Valerius Maximus*, lib. 4.

XII *Caligula* the Emperour had *Cæsonia* to VVife, and though she was not of remarkable beauty, nor of a just, but declining Age; though by another Husband she was already the Mother of three Daughters, yet being one both of Prodigious Luxury, and Lasciviousness, he loved her with that ardency, and constancy, that he often shewed her to the Soldiers riding by him in her Armour, and to his Friends even naked. The day she was brought to Bed, he made her his wife, professing that he was at once her Husband, and the Father of a Child by her; the Child, which was named *Julia Drusilla*, was by his order carried about to all the Temples of the Gods; at last he laid it down in the lap of *Minerva*, and commended the Child to her Education, and Instruction, nor did he conclude the Child to be his, by any more certain sign than this, that even in her Infancy he had a cruelty so natural, that she would fly upon the Faces and Eyes of such Children as plaid with her. with her fingers and nails. *Suetonius Hist.*

XIII. And though the Female be the weaker Sex, yet such has been the fidelity, and incredible strength

of affection in some, that they have oft-times performed as great things as the most generous Men; they have despised death in the most dreadful shapes, and all sorts of difficulties (by an invincible Love to their Husbands) in the greatest extremity. Of which Histories are not silent; for we read, that *Eumenes* burying the dead that had fallen in the Battel of *Gabine* against *Antigonus*, amongst others, there was found the Body of *Ceteas*, the Captain of those Troops that had come out of *India*; this man had two VVives, who accompanied him in the VVars, one which he had newly married, and another whom he had married some years before, but both of them bore an intire love to him, for whereas the Laws of *India* require, that one VVife shall be burnt with her dead Husband, both these offered themselves to death, and strove with that ambition, as if it had been some glorious prize they sought after; before such Captains as were appointed their Judges, the younger VVife pleaded, *That the other was with Child, and that therefore she could not have the benefit of that Law*; The elder alledged, *That whereas she was before the other in years, it was also fit that she should be before her in Honour, since it was customary in other things that the Elder should have place*; The Judges, when they understood by Midwives, that the Elder was with Child, passed Judgment that the younger should be burnt, which done, she that had lost the cause departed, rending her Diadem, and tearing her Hair, as if some grievous calamity had befallen her; the other full of Joy at her Victory, went to the Funeral Fire, magnificently dreſt up by her Friends, and led along by her Kindred, as if to her VVedding; they all the way singing Hymns in her Praises. VVhen she drew near the fire, taking off her Ornaments, she delivered them to her Friends and Servants, as tokens of Remembrance; they were a multitude of Rings, with variety of precious Stones, Chains, and Stars of Gold, *&c.* This done, she was by her Brother placed upon the combustible matter by the side of her Husband, and after the Army had thrice compassed the

Funeral

Funeral Pile, fire was put to it, and she without a word of complaint, finished her life in the flames. *Diod. Siculus, lib. 9.*

XVII. *Arria*, the wife of *Cecinna Pætus*, understanding that her Husband was condemned to die, and that he was permitted to chuse what manner of death liked him best, she went to him, and having exhorted him to depart this life couragiously, and bidding him farewel, gave her self a stab into the Breast, with a Knife she had hid for that purpose under her Cloaths; then drawing the Knife out of the wound, and reaching it to *Pætus*, she said, *The wound I have made*, Pætus, *smarts not; but that only which thou art about to give thy self. Camer. Spare hours.* Whereupon *Martial* hath an Epigram to this purpose.

When Arria *to her Husband gave the Knife,*
Which made the wound, whereby she lost her life,
This wound, dear Pætus, *grieves me not, quoth she,*
But that which thou must give thy self, grieves me.

XVIII. The Prince of the Province of *Fingo*, in the Kingdom of *Japan* in the *East-Indies*, hearing that a Gentleman of the Country had a very beautiful Woman to his Wife, got him dispatched; and having sent for the widow some days after her Husbands death acquainted her with his desires; she told him she had much reason to think her self happy in being honoured with the Friendship of so great a Prince, yet she was resolved to bite off her Tongue, and murder her self, if he offered her any violence; but if he would grant her the favour to spend one month in bewailing her Husband, and then give her liberty to make an entertainment for the Relations of the Deceased to take her leave of them, he should find how much she was his Servant, and how far she would comply with his affections; it was easily granted, a very great dinner was provided, whither came all the Kindred of the deceased; the Gentlewoman perceiving the Prince began to be

war-

warm in his Wine, in hopes of enjoying her promise; she desired liberty to withdraw into an adjoyning Gallery to take the Air, but as soon as she was come into it, she cast her self headlong down in the presence of the Prince, and all her dead Husbands relations, and so put an end to her life. *Mandelsloes Travels.*

XIX. In the Reign of the Emperor *Vespasian*, there was a Rebellion in *France*, the chief Leader of which was *Julius Sabinus*; they being reduced, the Captain was sought after to be punished, but he had hid himself in a Vault, or Cave, which was the Monument of his Grand-father; he caused a report to be spread of his death, as if he had voluntarily poysoned himself, and the better to perswade men of the truth of it, he caused his House to be set on fire, as if his body had therein been burnt; he had a wife, whose name was *Eponina*, she knew nothing of his safety, but bewailed his death, and would not be comforted; there were only two of his freed men, who were privy to it, they pitying their Lady, who was determined to die, and in order thereunto had abstained from all manner of meat for three days together, thereupon they declared her purpose to her Husband, and besought him to save her that loved him so well; it was granted, and she was told that her *Sabinus* lived; she came to him, where they lived with secrecy, and undiscovered for the space of nine years together, she conceived, and brought forth Children in that solitary Mansion; at last the place of their abode came to be known, they were taken, and brought to *Rome*, where *Vespasian* commanded they should be slain; *Eponina* producing, and shewing her Children; *Behold O* Cæsar, said she, *these I have brought forth and brought up in a Monument, that thou mightest have more suppliants for our* Lives. O cruel *Vespasian*, that could not be moved with such words as these; well, they were both led to death, and *Eponina* joyfully died with her Husband, who had been before buried with him for so many years together. *Lipsius Monitor. lib.* 2.

XX. *Portia* the daughter of *Cato*, and Wife of *Mar-*

cus

cus Brutus, when she conjectured by the sleepless, and disturbed nights of her Husband, that he had conceived some great thing in his mind, and concealed it from her in suspition of her weakness; she to give her Husband an instance of her Constancy and Secrecy, made her self a deep wound in her Thigh with a Razor; upon which there followed a stream of blood, weakness, and a Feaver. When *Brutus* came home, sad at so unexpected an accident, and all being withdrawn, *Sit down Husband*, said she, *I have something serious to discourse with you; when I married you, I came to your House as a Wife, not as a Mistress, or Whore, nor only as a Companion of your Bed, and Board, but of all prosperous and adverse things; I am* Cato's *Daughter, and reckon you that I am of that blood; what then, do I complain of you? Not at all, if I look at other matters, Conjugal Solemnities, good will, and this external love; but I look higher, and would have your Friendship also, and that is the only grief of my mind which torments me, that you have my fidelity in suspicion, for wherefore should you dissemble; do I not perceive the care you are in? That there is some secret, and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no assistance, expect some comfort at least from me? for as to my secrecy I am able to ingage; consider not the rest of my Sex; I say again, that I am the* Daughter *of* Cato, *and I add thereunto that I am the Wife of* Brutus, *either nature, being from such a Father, or Conversation with such a* Husband, *will render me constant and invincible against all that is to be feared; why do I multiply words, I my self have made experiment of my self, and see this wound which of my own accord I have given my self, that I might know whether I could undergo with Courage any grief and torments; I now fully believe that I am able to bear them, to despise them, and I my* Brutus, *can die with, and for my* Husband; *if therefore you are about any thing that is just and honourable, and worthy of us both, conceal it no longer,* Brutus admiring the greatness of her mind, and surprized with the discovery of such great affection, lifting up his hands for joy, burst out into these expressions, *O all ye Powers above*, said he, *be ye favourable, and propitious to my desires,*

and

and make me a Husband that is worthy of Portia; then he recited in order to her the Conspiracy for killing *Julius Cæsar* in the Senate House, and who were concerned therein; wherewith she was so far from being affrighted, or dissuading him from it, that she incouraged him to proceed; but the day on which they were to perform the Enterprize, she being in fear for *Brutus*, swooned away, and was scarcely recovered by him; at the last *Brutus* being overcome, and slain at *Philippi*, she determined to die, & when her Friends, who were ever with her to prevent it, deprived her of the opportunity and means, she at last snatched the burning Coals with her Hands out of the fire, and thrusting them into her mouth she kept them there till she was choaked. Of this Conspiracy against *Cæsar*, for the Readers better understanding it, I shall make a brief digression. *Marcus Brutus* (saith *Plutarch*) was descended from *Junius Brutus*, as great an enemy to Kings as he was to Tyrants; he was well beloved by *Cæsar*, so that he gave order for his safety at the Battel of *Pharsalia* as for his own Son; he moved nothing but what was honest and rational, so grave and constant he was; he carried what he moved, so resolved was he; after *Cæsar* had past the *Rubicon*, contrary to the Decree of the Senate, and had so overpowered them, that he was chosen perpetual Dictator, and had thereby taken away the liberty of the Commonwealth, *Brutus*, *Cassius* & some others conspired against him; *Brutus* hated the Tyranny, and *Cassius* the Tyrant; *Brutus* was incensed against *Cæsars* Empire by his Ancestors Enterprize against Kings, & the Peoples expectation from him, for under their Images they writ, *O that* Brutus *were alive*; and before his face when he was Prætor, they said, *Brutus is asleep*. *Cassius* first sounded *Brutus*, who said, *He would die, or* Cæsar *should not be King*; Cassius *re lied*, Rome *will not suffer thee to die, they look for Plays and Pastimes from other Prætors hands, but they expect Liberty at thine*; then they proceeded in their Design, and though many ill Omens might have hindred *Cæsar* from going to the Senate that day,

yet

yet he resolved to go on; and being sate, *Cimber* one of the Conspirators, seems to Petition *Cæsar*, and the rest seconded him, kissing *Cæsars* hand, and then all falling upon him at once, they stabbed him with twenty three wounds, who when he saw *Brutus*, cryed out, *what, and thou my Son?* and so gave up the Ghost. *Brutus* would have satisfied the other Senators, but they fled; the other Conspirators would have killed *Mark Anthony*, but *Brutus* refused it, because he said he was a Person principled for Liberty, though ingaged to the Tyrant. At first the multitude abhorred, and were amazed at the Fact, but afterwards they applauded it, when they saw that neither power nor spoil was the design, but honest Liberty, yea, the Senate entertained, secured, honoured and imployed them in several Provinces, particularly *Brutus* in *Creet*: who committed two Faults; first, in saving *Anthony* their close Enemy, and next in publishing *Cæsars* popular will, and solemnizing his Funeral, at which *Anthony*, by his Speech, and shewing *Cæsars* bloody Garments, inraged the multitude so far, that *Brutus* and his Friends retired to *Athens*, for feare of *Cæsars* Soldiers, and there got as many *Romans* together, as he could prevail upon, with whom he resolved to try his Fortune, affirming, *That he would either die, or live with Liberty, and rid his Country of Bondage by Battle, or himself by death*; Here *Cassius* met him with more Forces, and as they were about to pass their Army toward *Rome*, an horrible Spectacle is said to appear to *Brutus*; for in the dead of the night, when the Moon shined not very bright, and all the Army was in silence, a black Image of an huge and horrid Body appeared to *Brutus*, standing silent by him, his Candle being almost out, and he sitting musing about the issue of the VVar, *Brutus* with an equal constancy both of mind and countenance, said, *What Man or God art thou?* The Spirit answered, *I am thy evil Genius, and thou shalt see me again at* Philippi; *Brutus* courageiously replied, *I will see thee there then*; so the Spirit disappeared, but as he had said, appeared

to him again in those Fields of *Philippi*, where *Brutus* and *Cassius* soon after lost a great Battel against *Anthony* and *Octavius*, and their Army being utterly routed, *Brutus* passed the following melancholy night with some few others in the Woods and Rocks, where the same Spectre appear'd again to him, and vanished without speaking a word; he then recollecting the loss of his Friends, pitying his Country more than himself, and applauding his own Virtue more than his Enemies Conquest, did what he looked upon to be neither offensive to Heaven, nor unworthy of a man, for like *Cato* his Father in Law, his Friends refusing to do it, he killed himself with his own Sword. *Plutarchs Lives.* Of this great Person, hear what our incomparable *Cowley* sings.

I.

EXcellent *Brutus*, of all Humane Race
The best, till *Nature* was improv'd by *Grace*.
Till men above *themselves*, *faith* raised more
Than Reason above Beasts before.
Virtue was thy *lifes center*, and from thence
Did *silently*, and *constantly* dispense
The gentle vigorous *influence*,
To all the wide and fair *circumference*.
And all the *parts* upon it lean'd so easily,
Obey'd the mighty *force* so *willingly*,
That none could discord, or disorder see
In all their *Contrariety*.
Each had his motion natural and free;
And th' *whole* no more *mov'd* than the *whole World* (could be.

II.

From thy strict rule some think that thou didst swerve,
(*Mistaken honest men*) in *Cæsars* blood;

VVhat

VVhat *Mercy could* the *Tyrants life* deserve,
From him who kill'd *Himself* rather than *serve*?
Th' *Heroick Exaltations* of *Good*,
Are so far from *Understood*.
We count them *Vice*; alas our *sight*'s so ill,
That things which swiftest *move*, seem to *stand still*.
We look not upon *Virtue* in her height,
On her supream *Idea*, brave and bright,
In the *Original Light*;
But as her *beams* reflected pass,
Through her own *Nature*, or ill *Customs Glass*.
And 'tis no wonder so,
If with dejected Eye,
In standing *Pools* we seek the *Sky*,
That *Stars* so high *above*, should seem to us *below*.

III.

Can we stand by and see
Our *Mother* rob'd, and bound, and ravisht be,
Yet not to her assistance stir,
Pleas'd with the *Strength* and *Beauty* of the *Ravisher*?
Or shall we fear to kill him, if before
The *Cancel'd name of Friend* he bore?
Ingrateful Brutus do they call?
Ingrateful Cæsar who could *Rome* inthrall!
An Act more barbarous, and unnatural.
(In th' exact ballance of true *Virtue* try'd)
Than his *Successor* Nero's *Parricide*!
There's nought but *Brutus* could deserve,
That all men else should *wish* to *serve*,
And *Cæsars* usurpt place to him should proffer;
None can deser't but he who would *refuse* the *offer*.

IV.

Ill Fate assum'd a *body* thee t' affright,
And wrapt it self i'th terrors of the *Night*,
I'le meet thee at Philippi, said the *Spright*,

I'le meet thee there, saidst *Thou*,
With such a *voice*, and such a *brow*.
As put the trembling *Ghost* to sudden flight,
It vanish't as a *Tapers* Light,
Goes out when *Spirits* appear in sight;
One would have thought't had heard the *morning Crow*.
Or seen her well appointed *Star*,
Come marching up the *Eastern Hill* afar.
Nor durst it in *Philippi*'s Field appear.
But *unseen* attacqued thee there.
Had it presum'd in any shape thee to oppose,
Thou wouldst have forc'd it back upon thy Foes;
Or slain't like *Caesar*, though it be
A *Conqueror*, and a *Monarch* mightier far than *He*.

V.

What joy can *humane things* to us afford.
When we see perish thus by odd events,
Ill men, and wretched *Accidents*?
The best *Cause*, and the best *Man* that ever drew a *sword*.
When we see
The false *Octavius*, and wild *Anthony*,
Godlike *Brutus*, conquer thee?
What can we say but thine own *Tragick Word*,
That *Virtue*, which had worshipt been by thee,
As the most solid *Good*, and greatest *Deity*,
By this fatal proof became
An *Idol* only, and a *Name*?
Hold noble *Brutus*, and restrain
The bold voice of thy generous *Disdain*;
These mighty *Gulphs* are yet
Too deep for all thy *Judgment*, and thy *Wit*.
The *Time*'s set forth already, which shall quell
Stiff *Reason*, when it offers to *Rebel*.
Which these great *Secrets* shall unseal,
And new *Philosophies* reveal.
A few years more, so soon hadst thou not dy'd,
Would have confounded *Humane Virtues* pride,
And shew'd thee a *God Crucifi'd*.

XVIII.

XXI. *Conradus* the Third, Emperour of *Germany*, besieged *Guelphus* Duke of *Bavaria*, in the City of *Wensburg* in *Germany*; the VVomen perceiving that the Town could not possibly hold out long, petitioned the Emperor that they might depart only with so much as each of them could carry on their backs; which the Emperor condescended to; expecting they would have loaden themselves with Silver and Gold; but they all came forth with every one her Husband on her back, whereat the Emperor was so moved, that he wept, received the Duke into his favour, gave all the men their Lives, and extolled the VVomen with deserved, Praises. *Bodin* relates, that the Duke *Laurence Medicis* was restored to his health by the only reading this story, when he had long in vain expected it from the endeavours of his Physicians. *Camerarius spare hours, p.* 228.

XXII. Thus far as to excellent fruits of Conjugal Love; and yet we shall find that Paternal, or Fatherly indulgence hath equalled, if not excelled them; for that natural affection which we bear toward them that proceed from us, we have in common with other Creatures, the Poet hath expressed it to be in the nature of the most cruel of all other Beasts.

——The Tyger which most thirsts for blood,
Seeing her self rob'd of her tender brood;
Lyes down lamenting in her Scythian *Den,*
And licks the prints where her lost Whelps had lain.

Yet this affection reigns with greater power in the Souls of some than others, and the effects of it have been such, as cannot but detain us with some pleasure in the perusal of them. In 1541. *Eckius Raschacius* a *German* Captain, was at the Siege of *Buda*, whose Son, a valiant young Gentleman being got out of the Army without his Fathers knowledge, carried himself so valiantly in a skirmish against the *Turks* in the sight of his Father, and the whole *German* Army, that he was

highly commended of all men, and especially of his Father, who yet knew him not, and after a gallant fight, before he could clear himself, and make a retreat, he was incompassed by his Enemies, and valiantly defending himself for some time, was at last unhappily slain; *Raschacius* exceedingly moved for the death of so brave a man, but ignorant how near it concerned himself, turning about to the other Commanders, said; *This gallant Gentleman, whatsoever he be, is worthy of everlasting commendations, and to be most honourably buried of any Person in the whole Army*; as the rest of the Captains were with the like compassion approving his Speech, the dead body of the unfortunate Son being rescued, was presented to the miserable Father, which caused all that were there to shed Tears, but such a sudden and inward passion of grief surprized the aged sorrowful Father, and struck so to his heart, that after he had stood a while speechless, with his Eyes set in his head, he suddenly fell down dead. *Turkish History.*

XXIII. *Mahomet* the second, Emperor of the *Turks*, was no sooner possessed of his Fathers Throne, but like a young Tyrant, forgetting the Laws of Nature, he presently in Person himself was about to have murdered with his own hands his youngest Brother, then but eighteen months old, begotten on the fair Daughter of *Sponderbeius*; which unnatural part, *Moses* one of his Bassa's, and a man greatly in his favour, perceiving, requested him not to imbrue his own Royal hands in the blood of his Brother, but rather to commit the execution thereof to some other, which thing *Mahomet* commanded him, the Author of that Counsel, forthwith to do; so *Moses* taking the Child from the Nurse, strangled it, with pouring water down the Throat thereof. The young Lady understanding the death of her Child, as a Woman whom fury had made past fear, came and in her rage reviled the Tyrant to his very face, shamefully upbraiding him for his inhumane cruelty; when *Mahomet* to appease her fury, requested

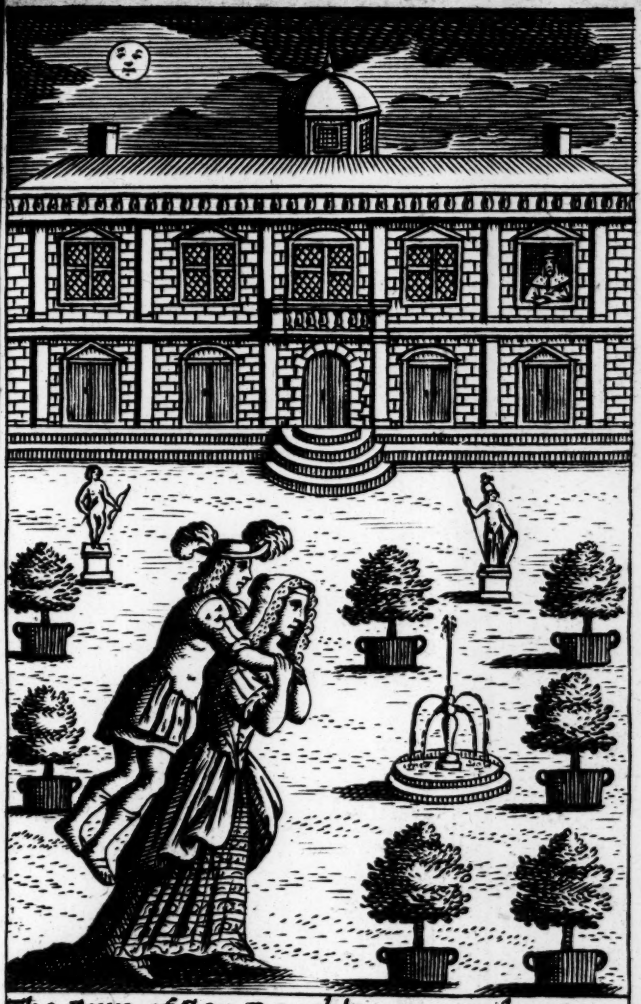
her

her to be content, for that it stood with the policy of his State, and willed hen for her better contentment to ask whatsoever she pleased, and she should forthwith have it; but she desiring nothing more, but in some sort to be revenged, desired to have *Moses* the Executioner of her Son, delivered unto her bound, which when she had obtained, she presently struck him into the Breast with a Knife, crying in vain upon his unthanktul Master for help, and proceeding in her cruel execution, cut an hole in his right side, and by piecemeal cut out his Liver, and cast it to the Dogs to eat, to that extremity did she resent the death of her beloved Son. *Knowls Turkish Hist.*

XXI. *Solon* was a Person famous throughout all *Greece*, as having given Laws to the *Athenians*; he being in his Travels came to *Miletum* to converse with *Thales*, one of the wise men of *Greece*, these two walking together upon the Market-place, one comes to *Solon*, and tells him, *That his Son was dead*; being afflicted with this unexpected, as well as unwelcome news, he fell to tearing of his beard, hair, and cloths, and fouling of his face in the dust; immediately a great confluence of People came about him, whom he entertained with howlings, and tears; when he had lain long on the ground, and delivered himself up to all manner of expressions of grief, unworthy the Person he sustained, so renowned for gravity and wisdom, *Thales* bid him be of good courage, for the whole of the Relation was but a contrivance of his, who by this experiment had desired to try whether it was convenient for a wise man to marry, and have Children, as *Solon* had persuaded him to do; but that now he was sufficiently satisfied it was no way necessary, seeing he perceived that the loss of a Child might occasion a Person famous for wisdom to discover all the signs of a madman. *Sabel. Exercit. lib. 3.*

XXII. *Artobarzanes* resigned the Kingdom of *Cappadocia* to his Son in the presence of *Pompey* the *Great*; the Father had ascended the Tribunal of *Pompey*, and was invited to sit with him in the Royal Seat, but as

soon



The Emp. of Ger. Daughter caryes her Lover on her back to prevent Discovery Page. 1.

soon as he observed his Son to sit with the Secretary in a lower place than his Fortune deserved, he could not endure to see him placed below himself, but descending from his Seat, he placed the Diadem upon his Sons Head, and bid him go, and sit in that place from whence he was newly risen; at these words, tears fell from the Eyes of the young man, his body trembled, the Diadem fell from his Head, nor could he endure to go thither where he was commanded; and which is almost beyond all credit, he was glad who gave up his Crown and he was sorrowful to whom it was given; nor had this glorious strife come to any end, unless *Pompey*'s Authority had joined itself to the Fathers will, for he pronounced the Son a King, commanded him to take the Diadem, and compelled him to sit with him in the Throne. *Valer. Maxim.* p. 152.

XXIII. And though it may be we may not find so many instances in History, of the Love, Reverence, and Piety of Children to their Parents, yet we read of some in all Ages, who have this way intituled themselves to the promise of God, and have thereby had a kind of earnest given them of being worthy and prosperous Persons, as may be seen in divers of the following Examples. *Marcus Coriolanus* having well deserved of the Commonwealth of *Rome*, was yet unjustly condemned, whereupon he fled to the *Volsci*, at that time in Arms against *Rome*, and being made their chief Commander, he presently rendred himself very formidable to the *Romans*; Ambassadors were sent to appease him, but to no purpose, the Priests met him with intreaties in their Pontifical Vestments, but were also returned without effect; the Senate was astonished, the People trembled, as well the Men as the Women, bewailing the destruction that now was sure to fall upon them. Then *Volumnia* the Mother of *Coriolanus*, taking *Volumnia* his Wife along with her, and also his Children, went to the Camp of the *Volsci*, whom as soon as the Son saw, being one that was an intire lover of his Mother, he made hast to imbrace her; she angrily said, *First, let*

me know before I suffer my self to be imbraced by you, whether I am come to a Son or an Enemy, and whether I am a Captive, or a Mother in your Camp? Much more she added after this manner with tears in her Eyes; he moved with the tears of his Mother, Wife and Children, imbracing his Mother, *You have conquered*, saith he, *and my Country hath overcome my just anger, being prevailed upon by the intreaties of her, in whose Womb I was conceived.* And so he freed the *Roman* Fields, and the *Romans* themselves from the sight and fear of those Enemies he had led against them. *Plutarchs Lives*, p. 230.

XXIV. There happened in *Italy* (saith *Causin*) as it often happens, a great irruption of Mount *Ætna*, now called Mount *Gibel*; it murmurs, burns, belches up flames, and throws out its fiery Entrails, making all the world to fly from it; it happened then, that in this violent, and horrible breach of flames, every one flying, and carrying away what they had most precious with them. Two Sons, the one called *Anapias*, the other *Amphinomus*, careful of the wealth and goods of their Houses, reflected on their Father and Mother, both very old, who could not save themselves from the Fire by flight, *and where shall we*, said they, *find a more precious Treasure than those who begat us?* The one took up his Father on his Shoulders, the other his Mother, and so made passage through the flames; it is an admirable thing (saith my Author) that Almighty God, in consideration of this Piety, though Pagans did a miracle, for the Monuments of all Antiquity witness, that the devouring flames, stayed at this spectacle, and the fire wasting, and broiling all about them, the way only through which these two Sons passed was tapestried with fresh verdure and greenness, and called afterward by Posterity, *The Field of the Pious*, in memory of this Accident. *Causins Holy Court. Tom.* 1.

XXV. There were three Brothers, who upon the death of the King their Father, fell out amongst themselves about the Succession in the Kingdom, at last they agreed to stand to the judgment, and determination of

a Neighbour King, to whom they fully referred the matter; he therefore commanded the dead body of the Father to be fetcht out of his Monument, and ordered, that each of them should shoot an Arrow at his heart, and he that hit it, or came nearest to it, should succeed; the Elder shot first, and his Arrow past through the Throat of his Father; the second Brother shot his Father into the Breast, but yet missed the heart, the youngest detesting this wickedness, *I had rather*, said he, *yield all to my Brothers, and utterly resign up all my pretences to the Kingdom, than to treat the body of my Father with this Contumely*; this saying of his considered, the King passed Sentence, *That he alone was worthy of the Kingdom, as having given evidence how much he excelled his Brothers in Virtue, by the Piety he had shewed to the dead body of his Father.* Leon Theat. *p.* 278.

XXVI. A *Roman* Prætor or Judge had sentenced to death a Woman of good birth for a Capital Crime, and had delivered her over to the *Triumvir* to be killed in Prison; the Jaylor that received her, moved with compassion, did not presently strangle her, but permitted her Daughter to come often to her, being first diligently searched, lest she should convey in any sustenance to her, the Jaylor expecting that she should die of Famine; when therefore divers days had passed, wondring within himself what it might be that might occasion her to live so long, he one day set himself to observe her Daughter with greater curiosity, and then discovered how with the milk in her Breasts, she allayed the Famine of her Mother; the news of this strange spectacle of the Daughter suckling her Mother, was by him carried to the *Triumvir*, and from him to the *Prætor*, who brought the cause to the Judgment of the *Consul*, who pardoned the Woman as to the Sentence of death passed upon her, and to preserve the memory of that act, where her Prison stood, they caused an Altar to be erected to Piety. *Pliny's Nat. Hist.*

XXVII. When the City of *Troy* was taken, the *Greeks* did, as became gallant men; for, pitying the mis-

fortune of their Captives, they caused it to be proclaimed, that every free Citizen had liberty to take along with him any one thing that he desired; *Æneas* therefore neglecting all other things, carried out with him his Houshold Gods; the *Greeks* delighted with the Piety of the man, gave him a further permission to carry out with him any other thing from his House, whereupon he took upon his shoulders his Father, who was grown old and decrepit, and carried him forth; the *Grecians* were extreamly affected with this sight, and deed of his, and thereupon gave him all that was his own, confessing, that nature it self would not suffer them to be enemies, but Friends to such as preserved so great Piety toward Heaven, and so great a Reverence to their Parents. *Ælian Var. Hist.*

XXVIII. *Otho* the second Emperor of *Germany*, had a Son named *Luitolphus*, a valiant & haughty young man who taking offence at his Fathers second marriage, rebelled against him, being assisted by many considerable Persons; hereupon *Otho* raised a great Army to suppress them, but *Luitolphus* not finding himself able to encounter his Father in the Field, betook himself to the City of *Mentz*, where his Father besieged him for the space of threescore days, and severely battered the City, which yet was as valiantly defended against him; but at last the besieged made a motion for Peace, whereupon a Truce was granted; during which, *Luitolphus* and his Partizans found an opportunity in the night to leave *Mentz*, and betake himself to *Ratisbone*; the Emperor without one days delay, followed them to *Ratisbone*, which was better fortified, and provided than *Mentz*, and so the Siege was more difficult and doubtful, and in the Assaults and Sallies, many brave men perished on each side; yet soon after *Luitolphus* sued to his Father for Peace and Pardon, which the Emperor at length, by the mediation of some Prelates limited to a certain time; wherein his Sons faults, and offences should be examined, and a Treaty should be held to conclude all matters; upon which *Luitolphus* surrendred

the City, and absented himself from his Fathers presence, till he saw the issue; but before the time prefixed was expired, the Emperor being hunting *Luitolphus* having been convinced, and really sensible of his Fault, without any security from his Father, came before him in the Fields bare-headed, and bare-footed and kneeling at his Fathers feet, wept; the Father being amazed at this strange, and unexpected rencounter, stood still, and the Son at last recovering his Spirits, intreated him to have compassion on him, acknowledging his faults and offences to have been very great, and rather deserving a thousand deaths, than any pardon, but being heartily sorry for the same, he like the Prodigal Son, presented himself before his Father, who had also a Father in Heaven, by whom he hoped to be forgiven: and if he would please to grant him his life, he would assure him to be ever after a Loyal and Obedient Son, who lived, and would continually live in a constant sorrow for what was past, and if he intended to deal otherwise with him, he yet desired him to remember, *That he was his own flesh, and blood, and that though the offence were only his, yet the just Father must needs bear a part of the punishment inflicted upon the guilty Son, but that in shewing mercy, no inconvenience could ensue; and that if he should be inexorable, he should lose the most Obedient Son that ever Father had*; having ended these, and many other words to the same effect, he with great humility prostrated himself upon the Earth, expecting his Fathers Sentence either of Life or Death; this struck so great an impression into the Emperors heart, to hear, and see his Son shew such humility, and to shed so many tears, that he could not forbear to do the like; and commanding him to arise from the ground, with joy mixed with tears, both from himself, and his Attendants, he immediately pardoned him, and restored him to his Grace, and Fatherly love, and to the same Offices and Dignities he had before, and from thence forward the Son continued constant in that Loyalty and Duty which he owed to his Father, and Soveraign Lord, so long as they lived together. *Imperial.* Hist. p. 423.

XXIX. In the Civil Wars of *Rome*, between *Augustus*, and *Mark Anthony*, as it often falls out, that fathers, & sons, & brothers & brothers take contrary part, so in that last Battel at *Actium*, where *Augustus* was Conqueror, when the Prisoners, as the custom is, were counted up, *Metellus* was brought to *Octavianus*, whose face, tho much chang'd by anxiety & imprisonment, was known by *Metellus* his Son, who had been on the contrary part; with tears therefore he runs into the imbraces of his Father, and then turning to *Augustus*; *This thy Enemy*, said he, *hath deserved death, but I am worthy of some reward for the service I have done thee; I therefore beseech thee instead of that which is owing me, that thou wouldst preserve this man and cause me to be killed in his stead*; *Augustus* moved with this piety, though a great Enemy, gave to the Son the life of the Father. *Lonic. Theat.* 273.

XXX. *Demetrius* the King of *Asia* and *Macedonia*, was taken Prisoner in Battel by *Seleucus* King of *Syria*; after which *Antigonus* his Son was the quiet possessour of his Kingdom, yet did he change the Royal Purple into a mourning habit, and in continual tears sent abroad his Ambassadours to the Neighbouring Kings, that they would interpose in his Fathers behalf for the obtaining of his Liberty; he also sent to *Seleucus*, and promised him the Kingdom, and himself as an hostage and security, if he would free his Father from Prison; after he knew that his Father was dead, he set forth a great Navy, and went out to receive the body of the deceased, which by *Seleucus* was sent toward *Macedonia*; he received it with such mournful Solemnity, and so many tears, as turned all men into wonder and compassion, *Antigonus* stood in the Poop of a great ship built for that purpose, cloathed in black, bewailing his dead Father; the Ashes were inclosed in a golden Urn, over which he stood, a continual, and disconsolate Spectator; he caused to be sung the Virtues, and Noble Atchievements of the deceased Prince, with voices form'd to Piety and Lamentation; the Rowers also in the Gallies, so ordered the stroaks of their Oars, that they kept time

with

with the mournful voices of the others; in this manner the Navy came near to *Corinth*, so that the Rocks and Shores themselves seemed to be moved to mourning. *Plutarchs Lives.* Thus far of Paternal, and filial Love, let us proceed to that between Brethren.

XXXI. It is usually counted rare to see Brothers live together in mutual love and agreement with each other, and it is likewise commonly observed, that their Animosities have been managed with greater rancour & bitterness, than if they had been the greatest strangers; on the other side where this Fraternal Love has rightly seated it self in the Soul, it has appeared as real and vigorous as any other sort of Love whatsoever; of which there want not very remarkable Instances. In the year 1585. the *Portugal* Ship called St. *Jago*, was cast away upon the Shallows near St. *Lawrende*, and towards the Coast of *Mosambique*; here it was that divers Persons had leapt into the great Boat to save their lives, and finding that it was overburdened, they chose a Captain, whom they swore to obey, who caused them to cast Lots, and such as the Lot fell upon to be cast overboard; there was one of those that in *Portugal* are called *New Christians*, who being allotted to be cast overboard into the Sea, had a younger Brother in the same Boat, that suddenly rose up, & desired the Captain that he would pardon, and make free his Brother, and let him supply his place; saying, *My Brother is elder, and of better knowledge in the World than I, and therefore more fit to live in the World, and to help my Sisters and Friends in their need, so that I had rather die for him, than live without him*; at which request they saved the elder Brother, and threw the younger at his own desire into the Sea, who swum at least six hours after the Boat; and though they held up their hands with naked Swords, willing him that he should not once come to touch the boat; yet laying hold thereon, and having his hand half cut in two, he would not let go, so that in the end, they were constrained to take him in again; both these brethren I knew (saith my Author) and have been in company with them. *Linschotens Voyages.* p. 147.

XXXII. When the Emperor *Augustus* had taken *Adiatoriges*, a Prince of *Cappadocia*, together with his wife and Children in War, & had led them to *Rome* in Triumph, he gave order that the Father, & the elder of the Brothers should be slain. The designed Ministers of this Execution were come to the place of restraint, to this unfortunate Family, and there inquiring which of the Brethren was the eldest, there arose a vehement and earnest contention between the two young Princes each of them affirming himself to be the Elder, that by his death he might preserve the life of the other; when they had long continued in this pious Emulation, the Mother at last, not without difficulty, perswaded her Son *Dyetentus*, that he would permit his younger brother to die in his stead, as hoping that by him she might be more probably maintained. *Augustus* was at length certified of this great example of brotherly love, and not only lamented that act of his severity, but gave an honourable support to the Mother, and her surviving Son. *Heywoods Hist. Women.*

XXXIII. *Heliodorus* the *Brittain*, had afterward the Sirname of *Pius* upon this occasion; the People provoked with the cruelty and avarice of *Archigallus* had deposed him, and raised *Heliodorus* to the Throne of his brother; one time when the King went on hunting, he accidentally met with his brother *Archigallus* in a Wood, whose altered visage, and ragged cloths, gave sufficient evidence of his afflicted condition; as soon as the King knew him, though he was not ignorant how he had sought his Restoration both by force and fraud, yet he lovingly imbraced him, and caused him privately to be convéyed into the City. The King pretended he was sick, and giving forth that he would dispose of the Affairs of the Realm by his last Will and Testament he called his Nobles together, he then signified that he would confer in private with each of them singly, and as every man entered into his Chamber, he caused him to be laid hold on, threatning him with death, if he would not consent to the sparing of his brother, and

that

that he should resign the Throne and Kingdom to him having by this means gained an universal assent, he then opened the business in the presence of them altogether, so that *Archigallus* was restored to the Kingdom, and he dying in few years, *Heliodorus* succeeded him with equal Justice and Glory. *Fulgosius Examples*, p. 634.

XXXIV. There was a Soldier in the Camp of *Pompeius*, who in the War with *Sertorius*, perceiving a Soldier on the other side to press hard upon him, he fought with him hand to hand, and having slain him, he went about to strip him out of his Arms, which when he had done, he found it was his Brother, who had fallen under him, whereupon having a long time curst his unhappy Fate, he carried his dead Brother into the Camp, and having covered the Body with a precious Garment, he laid the Corps upon a Funeral Pile, and put fire to it; which done, he immediately drew the same Sword wherewith he had slain his Brother, and thrust it into his own Breast, and so falling prostrate upon the dead Body of his Brother, they were both burned together. *Valerius Maximus*, p. 146.

XXXV. There was a report (though a false one) that *Eumenes* King of *Asia*, was slain by the fraud of *Perseus*, upon the news whereof his Brother *Attalus* seized upon the Crown, and married the Wife of his Brother, but being informed of *Eumenes* his return, he went forth to meet him, not without apprehensions of fear, in regard of what he had done in his absence; *Eumenes* made no shew of his displeasure, only whispered him in the Ear; *That before he married another Mans Wife, he should be sure her Husband was dead.* This was all, and not long after dying, though by his Wife he had a Son of his own, yet he left the Kingdom to his Brother, together with the Queen his Wife. *Attalus* on the other side, that he might not be surpassed in Brotherly love, though he had many Children to his own Wife, yet he educated that Son she had by *Eumenes*, to the hope of the Kingdom, and when he came of sufficient Age, freely resigned up all to him, and lived a private life many years after. *Burtons Melancholly*. p. 562.

XXXVI. *Darius* II. of *Persia*, being extreamly provoked by Crimes of an extraordinary nature, had pronounced Sentence of death upon *Ithaphernes*, his Children, and the whole Family of them at once; the Wife of *Ithaphernes* went to the Kings Palace, and there all in tears, was so loud in her mournful Lamentations, that her cries coming to the Kings Ear, moved him in such manner to compassion, that the King sent her word, *That with her own, he gave her the life of any single Person whom she would make choice of among the condemned*; the Woman begged the life of her Brother; *Darius* wondred that she should rather ask his life, than that of her Husband, or any of her Children; and therefore asked her the reason; who replied, *That since her Father was dead she could never hope for a Brother more, if she should lose this, but that her self being but young as yet, might hope for another Husband, and other Children*; *Darius* was moved with this answer, and being inclined to Brotherly love, as well as prudence, he gave her also the life of her eldest Son. *Heywoods Hist. Women.*

XXXVII. *Tiberius* being at *Ticinum*, and hearing that his Brother *Drusus* lay sick in *Germany*, he immediately put himself on an hasty Journey to give him a visit; he passed the *Alps*, and the *Rhine*, and changing his Horse night & day, he travelled outright two hundred miles with only one Person in his Company as his Guide; *Drusus* though at that time labouring for life, being informed of his coming, commanded his Legions with their Ensigns to march out, and meet him, and to salute him by the Title of *Imperator* or *Emperor*; he ordered a *Prætorial* Tent to be erected for him on the right hand of his own, and gave him the *Consular* and *Imperial* name; at the same time yielding this honour to his brother, and his body to death. *Valerius Maximus*, p. 146.

XXXVIII. Great was the love of *Timoleon* the *Corinthian* to his brother, for when in a battel with the *Argives* he saw his brother fall down dead with the wounds he had received, he leaped over the dead body of his brother,

brother, and with his Shield he protected the body, as it lay; & though in this enterprize he was sore wounded himself, yet would he not retreat into any place of safety, till such time as he had seen the dead body of his brother carried off from the Field. *Fulgosus lib.* 5.

XXXIX. Neither has the extraordinary Love of Servants toward their Masters, wanted great Examples, some of whom have discovered eminent Fidelity, and Virtue, so that Fortune may seem to have treated them injuriously, not to allot them as great advantages as their Masters they lived under; for we read, that the Servant of *Urbinius Panopion*, knowing that the Soldiers commission'd to kill his Master, were come to his House at *Reatina*, changed cloths with him, and having put his Masters Ring upon his Finger, he sent him out at a postern door, but went himself to the Chamber, and threw himself upon the bed, where he was slain in his Masters stead; *Panopion* by this means escaped; and afterwards when the times would permit, erected a noble Monument, with a due inscription in memory of the true Fidelity of so good a Servant. *Lipsius Monitor*, p. 332.

XL. The *Hungarians* had conspired against *Sigismund*, King of *Hungary* and *Bohemia*, but the Plot being discovered, the principal persons were all taken, brought to *Buda*, and there beheaded, *Stephanus Contius* was the chief of these Conspirators, who having thereupon lost his Head, *Chioka* his Esquire lamented the death of his Lord with such outcries, that the King took notice of him, and said unto him, *I am now become thy Lord and Master, and it is in my power to do thee much more good than can be expected from that headless Trunk*; To whom the young man replied; *I will never be the Servant of a* Bohemian *Hog, I had rather be torn into a thousand pieces, than to desert a Master of so great Magnanimity as all the* Bohemians together *are not able to equal.* And thereupon he voluntarily laid down his Head on the block, and had it severed from his Shoulders, that he might no longer survive his Master. *Zuinglius Theat.* p. 215.

XLI.

XLI. *Grimoaldus* Duke of *Benevento*, was invited by *Gondibert* King of the *Lombards* to assist him against *Partharis* his Brother; he came accordingly, and having thrown out the one, he slew the other Brother he came to defend, and so made himself King of *Lombardy*, and when he knew that *Partharis* was retreated to *Calanus* Duke of *Bavaria*, he wrought so that he was expelled from thence; *Partharis* not knowing whether to betake himself in safety, comes as a suppliant, and commits himself to the faith of *Grimoaldus*, but he observing that numbers of his Subjects flocked daily to visit him, and fearing lest by the favour of the People he should some time or other recover the Kingdom not regarding his Oath, he resolved to make him away, and that he might perform it with less noise and tumult, he intended first to make him drunk, and then send his Guards to cut his Throat, while he lay buried in Wine and sleep. This Counsel of his was not so privately carried, but that it came to the ear of *Partharis*, he therefore commands his Cup-bearer to give him Water constantly instead of Wine, lest his troubled head should prove unmindful of the danger he was in, nor could he abstain altogether from drinking, lest *Grimoaldus* his Spies should discover that he had intimation of his Intentions; the better therefore to colour the matter, after large drinking he caused himself to be carried by his Servants into his Chamber, as if to sleep out his debauch; there he consults with *Hunulphus* his most faithful Servant, who thought it not safe to go forth, since the Servants of *Grimoaldus* stood watching at the Gate; but in regard necessity compelled, and that there was no other way of escape, he orders it thus, he covers his Head and Shoulders with the skin of a Bear, which was there by chance, after the manner of a Country Clown, and lays upon his back a Mattress, as if he was a Porter, to carry it away, and then with good blows of a Cudgel drove him out of the Chamber, by this Contrivance he passed unknown through the Guards, & accompanied with one Servant, got safe into *France*;

about

about midnight the Guards came to kill *Partharis*, but were opposed by *Hunulphus*, who besought them not to disturb the rest of his Master now sleeping, but to suffer him to sleep out the large drinking he had that night; twice they were thus put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, whom they had determined to kill, they inquire of *Hunulphus* what was become of him, who told them plainly he was fled, and confessed that himself was the contriver of his flight; *Grimoaldus* admiring his fidelity, who to save his Master, had cast himself into such manifest danger of his life, freed him from that punishment, that all cried he was worthy of, and with many promises allured him that from thenceforth he would change Masters, and serve him with the like fidelity as he had done the former. *Dinoth Memorab.* p. 301.

XLII. There was a Citizen of *Rome* condemned by the Sentence of the *Triumvirate*, who for fear of his life fled, and hid himself in a Cave of the Earth; one of his Servants observed the approach of them that came to murther him, and having thereupon advised him to retire to the lowest, and most secret part of the Cave, he himself put on his Masters Gown, pretending to the Pursuers, that he was the Person they sought after, being desirous to save the life of his Patron, with the loss of his own; but one of his fellow Servants betrayed him in this officious Design, so that the Master was fetched out of his hiding place and slain, when this was known to the People of *Rome*, they would not be satisfied till the betrayer of his Master was crucified, and he that attempted to save him, was set at liberty. *Dinoth.* p. 293.

XLIII. The *Tyrians* having maintained long Wars against the *Persians* were much weakned thereby which occasioned their slaves, being many in number, to rise against their Masters, whom they put all to the Sword, together with their Children & then seized upon their Houses together with their Wives, whom they married; only one of these slaves being more merciful than

the rest, spared his Master *Straton* and his Son, and hid them; the slaves having thus got possession of all, consulted together to chuse a King, and concluded that he who could first discern the Sun at his rising, should be King, whereupon the forementioned slave consulted with his Master about the business, who advised him, when others looked into the East, that he should look into the West, for which he was well scoffed at by his Companions; but presently he espied the Sun-beams shining upon the high Towers and Chimnies in the City, and so challenged the Kingdom; his Companions would needs know who taught him his wit, at last he told them, whereupon fetching out old *Straton*, they gave him not only his life, but elected him their King, who having once been a Master, and free born, they thought was fittest to rule all the rest that were slaves. *Justin. Hist. lib.* 18.

XLV. These are the instances of such Servants, as no consideration whatsoever could move to disloyalty, or infidelity toward their Masters; such examples as these are few and rare, whereas the world is full of those of the contrary, of which I shall conclude with one instance, of a Servant who was not altogethet of so virtuous an humour as the aforenamed. *Lewis* the Twelfth of *France* going to *Bayon*, lay in a Village called *Espernon*, near *Bordeaux*; now upon the great Road between these two places, the Bayliff had built a very noble House; the King thought it very strange that in a Country so bare and barren as that was, and amongst Downs and Sands that would bear nothing, the Baylif should build so fine a House, and at Supper was speaking of it to the Chamberlain of his Houshold; who made answer, that the Bayliff was a rich man, which the King not knowing how to believe, considering the wretched Country his House was seated in, he immediately sent for him, and said unto him these words, *Come on Bayliff, and tell me why you did not build your fine House in some place where the Country was good and fruitful*; *Sir*, answered the Bayliff, *I was born in this Country, and find it very good for me*;

me; *are you so rich*, said the King, *as they tell me you are*; *I am not poor*; replied the other, *I have, blessed be God, wherewithal to live*; the King then asked him how it was possible he should grow so rich in so pittiful a barren Country; *why, very easily*, replyed the Bayliff; *tell me which way then* said the King, *marry Sir*, replied the other, *because I have ever had more care to do my own business than that of my Masters, or my Neighbours*; *the Devil refuse me*, said the King, (for that was alwayes his Oath) *thy reason is very good for doing so, and rising betimes, thou couldst not chuse but thrive*. Montluc. Comment.

XLV. Great had been the love and strictness of some Persons in their Religion, as well Christians as Heathens, and their Reverence and regard toward it, and it had been highly commendable in the last, had their Devotions been better directed; in the mean time they shame us by being more zealous in their Superstition, than we are in the true Religion. In the Reign of *Honorius* the Emperour, by the perfidiousness of *Stilicon*, *Alacrius* King of the *Goths* was brought into *Italy* with a mighty Army, who set upon the City of *Rome* it self, and took it: and though he was a man of blood, both by nature and custom, yet such a Reverence had he to Religion, that before he would permit his Soldiers the plunder of the City, by sound of Trumpet he caused his Edict to be proclaimed, *That as well the Goods as Lives of all those should be safe, that had retreated into any of the Churches which were consecrated to the Apostles*. Monsieur Heraults Discourses. *p.* 120.

XLVI. *Pansanial* the King of *Sparta*, and at that time the General of all *Greece*, in that famous Battel of *Platea*, where all the *Græcian* safety was disputed, when the Enemy drew on, and provoked him, he restrained, and kept in his Soldiers, till such time as the Gods being consulted by Sacrifice, had given encouragement to begin the Fight; this was somewhat long in the performance, so that in the mean time the Enemy interpreting this delay as an effect of fear, began to press hard upon him, so that many of the *Greeks* fell, yet would

would he not suffer in this extremity a single Javelin to be thrown against them, but multiplying the Sacrifices, he at last lift up his hands to Heaven, and prayed, *That if the Fates had determined that the* Græcians *should not overcome, yet at least it might please Heaven that they might not die unrevenged, nor without performing some famous and memorable exploit upon their Enemies*; He was heard, and straight the Bowels of the Sacrifice promised him success; he marched out, and obtained the Victory; but what a Soul was that? how fixed and earnest in the Holy Rites of his Country? that chose rather to be butchered and slain, than to draw a Sword, while the Gods seemed unwilling. *Herodotus Hist.*

XLVII. The *Ægyptians* worshipped Dogs, the *Indian* Rat, the Cat, Hawk, Wolf, and Crocodile as their Gods, and observed them with that kind of Religion & Veneration, that if any man whatsoever knowingly, or otherwise killed any of these, it was death to him without mercy; as a *Roman* Citizen found to his cost in the time of *Diodorus Siculus*, who writes it, and avouches himself to be a spectator and witness of what follows; at such a time, saith he, as *Ptolomeus*, whom the *Romans* afterward restored to the Kingdom, was first of all stiled the Associate and Friend of the Senate, and People of *Rome*, there was a publick Rejoycing, and a mighty concourse of People; it happened that in a great croud, amongst others there were some *Romans*, and with them a Soldier, who by chance, and not willingly had killed a Cat, upon which there was presently a great cry, and a sudden fury and tumult arose; to pacify which, neither the ignorance of the miserable wretch, nor any Reverence of the *Roman* Name, no not the command of the King himself, who had sent the chiefest of his Nobles to appease it, none of all these availed the poor man, but that he was immediately pull'd in pieces by a thousand hands, so that nothing of him was left either to bury, or to burn; so far had their Superstition, and Reverence, even for such a Ridiculous Worship, transported these barbarous Souls. *Lipsius Monitor.* p. 10.

XLVIII. When

XLVIII. When *Antiochus* had besieged *Jerusalem*, at such time as *the Feast of Tabernacles* was to be celebrated, and the People of that City had besought him for a Truce of seven days, that they might securely attend upon that Solemnity, he not only granted, but faithfully performed it, and likewise caused a Bull with guilded Horns, together with Incense and Perfumes, and divers Vessels of Gold to be conveyed to the Gates, and delivered into the hands of the Priests, and desired they might be offered unto God; the *Jews* were so exceedingly moved with this unexpected Benignity, that they yielded themselves, and all that they had to *Antiochus*. *Lipsius Monit.* p. 9.

XLIX. When *Jerusalem* was besieged by *Pompey the Great*, upon the day of their Sabbath, though the *Jews* saw the *Romans* busied in their preparations against them, and were ready to assault them, though they had advanced their Ensigns upon their Walls, though they had entered the City, and slew indifferently all they met; yet did this people make no resistance, but performed their usual Sacrifice as in time of Peace, and upon no account could be drawn to violate the rest of their Sabbath, though for the preservation of their Lives and Estates. *Josephus Hist.* p. 567.

L. *Pontius Pilate* being sent by *Tiberius* to be Governour over the *Jews*, caused in the night time the Statue of *Cæsar* to be brought into *Jerusalem* covered, which thing within 3 days after caused a great Tumult among the *Jews*, for they who beheld it, were astonished, and moved, as though now the Law of their Country were prophaned, for they hold it not lawful for any Picture or Image to be brought into the City; at their Lamentation who were in the City, there were gathered together a great multitude out of the Fields adjoyning, and they went presently to *Pilate* then at *Cæsarea*, beseeching him earnestly that the Images might be taken away out of *Jerusalem*, and that the Law of their Country might remain inviolate, and when *Pilate* denied their Suit, they prostrated themselves before his House,

House, and there remained lying upon their Faces for five days and nights, never moving; afterward *Pilate* sitting in his Tribunal, was very careful to call the *Jews* together before him, as if he would have there given them a answer, when upon the sudden a Company of Armed Soldiers, according to appointment, compassed the *Jews* about with a Tripple Rank; the *Jews* were hereat amazed, seeing that which they expected not, then *Pilate* told them, *That unless they would receive the Images of* Cæsar, *he would kill them all*, and to that end made a sign to the Soldiers to draw their Swords; the *Jews*, as though they agreed thereto, fell all down at once, and offered their naked Necks to the stroke of the Sword, crying out, *That they would rather lose their lives, than suffer their Religion to be prophaned*; then *Pilate* admiring their constancy, and the strictness of that People in their Religion, presently commanded the Statues to be taken out of the City of *Jerusalem*. *Josephus Hist. lib.* 2.

LI. When King *Etheldred*, and his Brother *Alfred* had encountred the *Danes* a whole day, being parted by the night, early the next morning the Battel was renewed, and *Alfred* being in fight with the *Danes*, sent to his Brother to make all possible speed to help him, but he being in his Tent at his Devotions, refused to come till he had ended; having finished, he entred the Battle, relieved the staggering Host, and had a glorious Victory over his Enemies. *Malmsbury's Chronicle*, p. 23.

LII. *Fulco* Earl of *Anjou* in his old age, minding the welfare of his Soul, according to the Religion of those days went on Pilgrimage to *Jerusalem*, and having bound his Servants by Oath to do what he should require, was by them drawn naked to Christs Sepulchre; the *Pagans* looking on, while one drew him with a wooden yoak put about his neck, the other whipt him on the naked back, he in the mean time saying, *Receive O Lord a miserable Perjured and Runaway Servant, vouchsafe to receive my Soul O Lord Christ*, *Malmsbury*, p. 23.

LIII. When the Duke of *Saxony* made great Preparations

rations for War against a Pious and devout Bishop of *Magdenburg*, the Bishop not regarding his defence, applied himself to his Episcopal Function in the visiting, and well-governing of his Church; and when it was told him that the Duke was in his march against him, he replied; I will take care of the Reformation of my Churches, and leave unto God the care of my safety, the Duke had a Spy in the City, who hearing of this answer of the Bishops, gave his Master a speedy account thereof; the Duke having received this Information, did thereupon dismiss his Army, and left off his expedition, saying, *He would not fight against him, who had God to fight for him.* Chetwind Hist. Collect. p. 442.

LIV. Bishop *Ridly* offering to Preach before the Lady *Mary* (afterward Queen *Mary*) and receiving a repulse, was brought by Sir *Thomas Wharton*, her Servant into the Dining Room, and desired to drink, which when he had done, he paused a while, looking very sadly, and suddenly broke forth into these words; *Surely I have done amiss*; why so? quoth the Knight; *because I have drank* (saith he) *in that place where Gods Word being offered, hath been refused; whereas if I had remembred my duty, I should have departed immediately, and shaken off the dust from my Shoes for a testimony against this House* These words were by this Bishop spoken with so much zeal and fervency, that some of the hearers afterward affirmed that the Hair on their Heads stood upright at them. *Clarks Examp.* 2 Vol. p. 762.

LV. The veracity likewise of some Persons, and their great love to Truth, and hatred of Flattery and Falshood, hath been very remarkable; The Emperor *Constantius* had besieged *Beneventum*, when *Romualdus* the Duke thereof, dispatched *Geswaldus* privately to *Grimoaldus*, the King of *Lombardy*, the Dukes Father, to desire him to come with an Army to the assistance of his Son, which he obtained, and was sent away before by *Grimoaldus*, to let his Son know, that he was coming with some Troops to his Aid; but in his return, by misfortune he fell amongst the Enemies, who being informed

of

of the Auxiliary Forces that were upon their march ;, were in hope to have *Beneventum* yielded to them before their arrival, if they could make *Romualdus* to despair of being relieved ; to this purpose they ordered *Geswaldus* to speak to them what they bid him, and led him to the Walls, but when he came thither, he declared the whole truth to the Besieged, and gave them to understand, that ere long *Grimoaldus* would be with them with a considerable Army ; this cost *Geswaldus* his life,and the *Imperialists* raised their Siege the next day after. *Fulgosus Ex.* p. 425.

LVI. The Duke of *Ossuna* as he passed by *Barcelona*, having got leave of his Majesty to release some Slaves, he went aboard the Cape Gally, and passing through the benches of Slaves,he asked divers of them what their offences were, every one excused himself, one saying, *That he was put in out of malice*, another by *bribery of the Judge*, but all of them *unjustly*; among the rest there was one little sturdy black Fellow, and the Duke asking him what he was in for, *Sir*, said he, *I cannot deny but I am justly put in here, for I wanted Money, and so took a Purse hard by* Tarragona, *to keep me from starving*; The Duke with a little staff he had in his hand, gave him two or three blows upon the shoulders,saying,*You Rogue what do you do among so many honest innocent men ; get you gone out of their Company.* So he was freed, and the rest remained there, still to tug at the Oar.; *Howels Letters* p. 32.

LVII. When I lived at *Utrecht* (saith Mr.*Peachman*) the reply of that valiant Gentleman Colonel *Edmonds*, was much spoken of, there came a Countryman of his out of *Scotland*, who desiring to be entertained by him, told him, *That my Lord his Father, and such Knights and Gentlemen, his Cosen and Kinsmen were in good health*; Colonel *Edmonds* turning to his Friends then by, *Gentlemen*, saies he, *believe not one word he says,my Father is but a poor Baker in* Edenburgh, *and works hard for his living, whom the Knave would make a* Lord, *to curry favour with me, and make you believe I am a great man born,*

when

when there is no such matter. Peachmans Compleat Gentleman, *p.* 5.

LVIII. It is said of *Augustus Cæsar*, that after a long inquiry into all the parts of his Empire, he found but one man who was accounted never to have told a Lie, for which cause he was judged to be capable & worthy to be the chief Sacrificer in the Temple. *Cornelius Nepos* remembers of *Titus Pomponius Atticus*, a Knight of *Rome*, and familiar Friend to *Tully*, that he was never known to speak an untruth, neither but with great impatience to hear one related; his uprightness was so remarkable, that not only private men made suit to him, that they might commit their whole Estate to his Trust, but even the Senate themselves besought him, that he would take the management of divers Offices into his charge. *Heraclides* in his History of the Abbot *Idur*, speaks of him as a Person extreamly devoted to truth, and gives him this threefold commendation, *That he was never known to tell a* Lie, *that he was never heard to speak ill of any man, and lastly, that he used not to speak at all, but when necessity required.* *Xenocrates* the Philosopher was known to be a man of that Fidelity and Truth in speaking, that whereas no mans Testimony might be taken in any cause, but upon Oath; yet the *Athenians*, among whom he lived, gave to him alone this priviledge, *That his Evidence should be lawful and good without swearing.* Laert. Vit. Philos.

LIX. One who was designed for an Agent and Ambassadour, waiting upon the knowing and experienced Lord *Wentworth* for some direction in his Conduct and Carriage, to whom he thus delivered himself, *To secure your self, and serve your* Country, *you must at all times & upon all occasions speak Truth*, for, saith he, *you will never be believed, and by this means your speaking Truth will both secure your self, if you be questioned, and put those you deal with to a great loss, who will still act contrary to what you declare in all their inquiries and undertakings.* *Albertus* the *Popish* Arch-bishop of *Mentz*, reading by chance in the Bible, one of his Council coming in, asked him, *what his Highness*

did

did with that Book? The Archbishop answered; *I know not what this Book is, but I am sure that all which is written therein is quite against us.* Luther Coll. *p.* 11.

LX. When *Aristobulus* the Historian presented to *Alexander* the Great, a Book that he had writ of his Glorious Atchievements, wherein he had flatteringly made him greater than he was; *Alexander* after he had read the Book, threw it into the River *Hydaspis*, and told the Author, *That it were a good deed to throw him in after it*, the same Prince did also chase a certain Philosopher out of his presence, because he had long lived with him, and yet never reproved him for any of his Vices and Faults. *Maximilian* the first, Emperor of *Germany*, though he might be desirous to be famous to posterity for his Noble Actions and Atchievements, yet he was very averse and afraid to be praised to his face; when therefore on a time divers eloquent and learned men did highly extol him with mighty praises in their Panegyrieks, he commanded *Cuspinianus* to return them an answer *ex tempore*, and withal, *take heed*, said he, *that you praise me not, for a mans own Praises from his own mouth carry but an evil savour with them*; It is written of our *Henry* 5. that he had something of *Cæsar* in him, which *Alexander the Great* had not; *that he would not be drunk*; and something of *Alexander the Great*, that *Cæsar* had not, *that he would not be flattered*. Cambdens Remains, *p.* 228.

LXI. Some men have been also famous for being great Lovers and Promoters of Peace, for though the frantick world hath generally made Darlings of such as have been clad in Steel; the destroyers of Cities, the suckers of Humane blood, and such as have imprinted the deepest scars upon the Face of the Universe, though these are the men it hath crowned with Lawrels, advanced to Thrones, and flattered with the misbecoming Titles of Heroes and Gods, while the Sons of Peace are remitted to the cold entertainment of their own Virtues, yet there have ever been some who have found so many Heavenly Beauties in the face of Peace, that they

they have been contented to love that sweet Virgin for her self, and to court her without the consideration of any Additional Dowry. For we read, that *Otho* the Emperor, when he saw that he must either lay down the Empire, or else maintain himself in the possession thereof by the blood and slaughter of a number of Citizens, he determined with himself to die a voluntary death; and when his Friends and Soldiers desired him, that he would not so soon begin to despair of the event of the War, he replied, *That his Life to him was not of that value as to occasion a Civil War for the defence of it*; who can chuse but admire that such a Spirit as this should be found in an Heathen Prince, and he too not above thirty years of Age. *Erasmus Apothig.*

LXII. The Inhabitants of the Islands of *Borneo* not far from the *Moluccaes* in the *East-Indies*, live in such detestation of War, and are so great lovers of Peace, that they hold their King in no other Veneration than that of a God, so long as he studies to preserve them in Peace; but if he discover inclinations to War, they never leave till he is fallen in Battel under the Arms of his Enemies; so soon as he is slain, they set upon the Enemy with all imaginable fierceness; as men that fight for their Liberty, and for such a King as will be a great lover of Peace; nor was there ever any King known amongst them that was the persuader, or Author of a War, but he was deserted by them, and suffered to fall under the Sword of the Enemy. *Dinoth. Memor.* p. 76.

LXIII. *Constantius* the Emperor observing such differences among the Fathers of the Church, called the Council of *Nice*, at which also himself was present; at this time divers little Books were brought to him, containing their mutual complaints and accusations of each other, all which he received as one that intended to read, and take cognizance of them all; but when he found he had received as many as were intended to be offered, he bound them up in one bundle, and protesting, *That he had not so much as looked into any one of them*, he burnt them all in the sight of the Fathers,

giving

giving them moreover a serious exhortation to Peace, and a cordial agreement among themselves. *Chetwinds Hist. Coll.* p. 42.

LXV. It is noted of *Phocion* a most excellent Captain of the *Athenians*, that although for his military ability and success, he was chosen forty and five times General of their Armies by universal approbation, yet he himself did ever persuade them to Peace. *Plutarchs Lives*, I read of the Sister of *Edward the Third* King of *England* (saith Mr. *Trenchfield*) who was Married to *David* King of *Scots*, that she was familiarly called, *Jane make peace*, both for her earnest and successful endeavours therein. *Trenchfield Hist. Improved.* p. 67. *Sertorius* the more he prospered and prevailed in his Wars in *Spain*, the more importunate he was with *Metellus* and *Pompey* (the *Roman* Generals that came against him) that laying down arms, they would give him leave to live in peace, and to return into *Italy* again, professing he preferred a private Life there, before the Government of many Cities. *Plutarch Vit. Sert.*

LXVI. The lovers of Justice and impartial Administrators thereof have been likewise famous in all Ages, and the Persons hereafter mentioned were great lovers, and observers of this excellent virtue, which is of so much advantage to mankind. *Herkenbald*, a Man mighty, noble, and famous, had no respect of Persons in Judgment, but condemned and punished with as great severity the rich, and his own Kindred, as the poor, and those whom he knew least in the world; being once very sick, and keeping his Bed, he heard a great bustle in a Chamber, next to that wherein he lay, and withal a Woman crying, and shrieking out; he inquired of his Servants what the matter was; but they all concealed the Truth from him; at last one of his Pages being severely threatned by him, and told that he would cause his Eyes to be pulled out of his head, if he did not tell him plainly what all that stir was, told him in few words, *My Lord*, said he, *your Nephew hath ravished a Maid, and that was the noise you heard*; The

Fact

Fact being examined, and plained proved, *Herkenbald* condemned his dear Nephew to be hanged, till he should be dead; but the Officer who had the charge to execute the Sentence, seeming as if he had been very willing, and forward to do it, went presently, and gave the young man notice of all that had passed, wishing him to keep out of the way awhile, and some few hours after, he comes again to his sick Lord, and affirms contrary to truth, that he had put his sentence in Execution, and that the young man was dead; about five days after the young Gentleman thinking his Uncle had forgotten all, came, and peeped in at his Chamber door; the Uncle having espied him, calls him by his name, and with fair words inticeth him to his Beds head, till he was within his reach; and then suddenly catching him by the locks with the left hand, and pulling him forcibly to him with his right hand, he gave him such a ready blow into the Throat with a Knife, that he died instantly; so great was the love that this Nobleman bore to Justice. *Camerarius Meditat.* p. 468.

LXVII. Sir *John Markham* was Knighted by King *Edward the Fourth*, and by him made L. Chief Justice of the Kings Bench; at which time one Sir *Thomas Cook*, late Lord Mayor of *London*, and Knight of the Bath, a man of a great Estate, was agreed upon to be accused of High Treason, and a Commission issued out to try him in *Guildhall*. The King himself, by private instructions to the Judge, appeared so far in the cause, that *Cook* though he was never so innocent, must be found guilty, and if the Laws were too short, the Judge must stretch it to the Kings purpose. The fault they laid to his charge, was for lending Monies to Queen *Margaret*, Wife to King *Henry* the sixth, the proof was the confession of one *Hawkins*, who was rack'd in the *Tower*; Sir *Thomas Cook* pleaded that *Hawkins* came indeed to request him to lend a thousand Marks upon good security, but that understanding who it was for, he had sent him away with a refusal. The Judge declared that this proof reached not to a charge of High-Treason, and

 that

that Misprision of Treason was the highest it could amount to, and intimated to the Jury to be tender in matter of life, and discharging good consciences, upon which they found it accordingly only misprision; for which the Judge was turned out of his place, and lived privately the rest of his days, and gloried in this, *That though the King could make him no Judge, yet he could not make him no upright Judge.* Fullers H. State. p. 263.

LXVIII. *Charles* the bold Duke of *Burgundy*, and Earl of *Flanders*, had a Nobleman in special favour with him, to whom he had committed the Government of a Town in *Zealand*, where living in a great deal of ease, he fell in love with a Woman of a beautiful body, and a mind and manners no whit inferior; he passed and repassed by her door; and soon after grew bolder, entred into discourse with her, discovers his passion, and beseeches a compassionate resentment of it; he makes large promises, and uses all the ways by which he hoped to gain her; but all in vain, her Chastity was proof against all the batteries he could make; falling therefore into despair, he studies to compass his design by Villany; he was, as we said, a Governour, and Duke *Charles* was busied in War, he causeth therefore the Husband of his Mistress to be accused of Treachery, and forthwith commits him to Prison, to the end that by Fears or Threats he might draw her to his pleasure, or at least rid himself of her Husband, the only Rival with him in his Loves; the Woman, as one that loved her Husband, goes to the Prison, and thence to the Governour to entreat for him; and if she was able, to obtain his Liberty, *Dost thou come, O my Dear, to intreat me,* said the Governour, *you are certainly ignorant of the command you have over me; render me only a mutual affection, and I am ready to restore you your Husband, for we are both under a restraint, he is my Prisoner, and I am yours; ah, how easily may you give liberty to us both, why do you refuse? As a Lover I beseech you, and as you tender my life; as the Governor I ask you, and as you tender the life of your Husband; both are at stake, and if I must perish, I will not fall alone;* The

Woman

Woman blushed at what she heard, and withal being in fear for her Husband, trembled, and looked pale; he perceiving she was moved, and supposing that some force should be used to her modesty, and being alone, he throws her on the Bed, & enjoys the fruit which will shortly prove bitter to them both; the Woman departed confounded, and all in Tears, thinking of nothing but revenge; for he having obtained his desire, and hoping hereafter freely to enjoy her, took care that her Husband, who was his Rival, should be beheaded in the Jayl, and then ordered the Body to be put in a Coffin ready for burial; this done, he sent for her, and in a jesting manner, *What* said he, *do you seek for your Husband, you shall have him*, and so pointing to the Prison, *you shall find him there, take him along with you*; the Woman suspecting nothing, went thither, where she sees her murdered Husband, and is astonished, she falls upon the dead Corps, and having long lamented over it, she returns to the Governor with a fierce countenance, and spake thus, *It is true*, said she, *you have restored me my Husband, I owe you thanks for the favour, and will pay you*; he endeavours to pacify and appease her, but in vain; for hastning home, she calls her most faithful Friends about her, to whom she recounts all that had passed; they all agree that she should make her case known to the Duke, who amongst other his excellent Virtues, was a great lover of Justice; to him she went, was heard, & scarce believed; the Duke was angred & grieved that any of his Subjects, and in his Dominions should presume so far, he commands her to withdraw into the next Room, till he sent for the Governour, who by chance was then at Court; being come, *Do you*, said the Duke, *know this Woman*? the man changed colour; *Do you know*, *added he, the complaints she makes of you? They are sad ones, and such as I would not they should be true*, he trembles faulters in his Speech, says and unsays; but being urged home, he confesses all, frees the Woman from any fault, and casting himself at the Dukes feet, said, *he placed all his refuge, and comfort in the grace and mercy of his Prince*,

and that he might the better obtain it, he offered to make amends for his unlawful Lust by a lawful Marriage of the Person whom he had injured. The Duke, as if he seemed to incline to what he had said, and pretending to be somewhat milder, *You Woman*, said he, *since it is gone thus far, are you willing to have this man for your Husband*; she refuses, but fearing the Dukes displeasure, and being told by the Courtiers that he was Noble, Rich, and in favour with his Prince, being overcome, at last she yields; the Duke causeth them both to joyn hands, and the Marriage to be lawfully made, which being done, *You Mr. Bridegroom*, said he, *you must now grant me this, that if you die first without Children of your Body, that then this Wife of yours shall be the Heir of all that you have*; he willingly consented; it is writ down by a Notary, and witness put to it; this done, the Duke turning to the Woman, *Tell me*, said he, *is there now enough done for your satisfaction*; *there is*, said she; *but there is not to mine*, said he; and sending the Woman away, he commanded the Governor to be led away to that very Prison in which the Husband was slain, and being beheaded, to be laid in a Coffin headless as he was; after which he sent the Woman thither, who was ignorant of what had passed, who being affrighted with this second unthought of misfortune of two Husbands almost at one and the same time, lost by one and the same punishment, fell speedily sick, and in a short time died, having gained this only by her last Marriage, that she left her Children by her former Husband, very rich, by the addition of this new, and great Inheritance. *Lipsius Monitor.* p. 240.

LXIX. King *Lewis* the Eleventh of *France*, minding to cajole the Court of Parliament at *Paris*, if they should refuse to publish certain new ordinances by him made; the Masters of that Court understanding the drift, went all to the King in their Robes, the King asked them what they would have, *Sir*, answered the President or Speaker, *we are come with a full purpose to lose our lives every one of us, rather than we will suffer that by our*

connivance

connivance any unjust ordinance should take place; The King amazed at this answer of the President, and at the constancy of the Parliament, gave them gracious entertainment, and commanded that the Edicts which he would have had published, should be cancelled in his presence, swearing, *That from thence forward he would never make an Edict that should not be just and equitable.* Camerarius Medit. *p.* 472.

LXX. *Mahomet* the Second Emperor of the *Turks*, had a Son called *Mustapha*, whom he had designed to succeed him in the Empire, who was otherwise a good Prince, but much subject to Lust; the young Prince was fallen in love with the Wife of *Achmet Bassa*, a Woman of excellent beauty; he had long endeavoured to prevail with her by all sorts of allurements, but this way not succeeding, he resolved to obtain his will by surprize; and having gained knowledge of the time when the Woman went to bath her self, as the *Turks* often do, he soon followed her with a few of his retinue, and there seized her naked as she was, and in despite of all the resistance she could make, had his will upon her; she tells her Husband, he tells the Emperor, and desires Justice; the Emperor at first seemed to take small notice of it, and soon after, though he had other Resolutions within himself, yet he rated the *Bassa* with sharp language; *What*, sayes he, *dost thou think it handsome to complain thus grievously of my Son? Knowest thou not that both thy self, and this Wife of thine are my Slaves, & accordingly at my dispose? If therefore my Son has imbraced her, and followed the inclinations of his mind, he has but imbraced a Slave of mine, and having my approbation, he hath committed no fault at all; think of this, and go thy way, and leave the rest to my self*; This he said in defence of his absolute Empire, but being unsatisfied in his mind, and vexed at the thing, he first sends for his Son, examines him touching the Fact, and he having confessed it, he dismissed him with outragious Language, and threatnings; three days after, when paternal love to his Son and Justice had striven in his Breast, love to Justice

having gained the Superiority and Victory; he commanded his Mutes to strangle his Son *Mustapha* with a Bowstring, that by his death he might make amends to injured, and violated Chastity. *Turkish Hist.* p. 411.

LXXI. *Otho* the first Emperor of *Germany*, being upon a Military expedition, a Woman threw her self at his feet, beseeching a just revenge according to the Laws, upon a Person who had committed a Rape upon her; the Emperor being in hast, referred the hearing of the cause till his return, *But who then*, replied the Woman, *shall recal unto your Majesties mind the horrid injury that hath been done to me?* The Emperor looking up to a Church there by, *This Church*, saith he, *shall be a witness betwixt me and thee, that I will do thee Justice*; and so dismissing her, he with his retinue set forward; at his return, seeing the Church, he called to mind the Complaint, and caused the Woman to be summoned before him, who at her appearance thus bespake him, *Dread Soveraign, the man of whom I heretofore complained, is now my Husband, I have since had a Child by him, and have forgiven him the injury*; *not so*, said the Emperor, *by the head of Otho he shall suffer for it, for a collusion among your selves doth not make void the Laws.* And so he caused his head to be struck off. *Lonic. Theat.* p. 475.

LXXII. *Chabot* was Admiral to King *Francis* the first of *France*, a man most nobly descended, of great Valour and in high favour with his Prince; but as in other men the Passion of love grows cold, and wears out by time; so the Kings affection being changed toward the Admiral, had charged him with some Offences which he had formerly committed. The Admiral presuming upon the great good Services he had done the King in *Piemont*, and in the defence of *Marsailles* against the Emperor, gave the King other language than became him, and desired nothing so much as a publick Trial; hereupon the King gave commission to the Chancellor *Poyet* as President, and other Judges, upon an information of the Kings Advocate, to question the Admirals life, the Chancellor being an ambitious man, and

of

of a large conscience, hoping to please the King, wrought so cunningly upon some of the Judges, threatned others so severely, and drew in the rest with fair promises, that though nothing could be proved against the Admiral worthy of the Kings displeasure, yet the Chancellor subscribed, and got others to subscribe to the forfeiture of his Estate, Offices, and Liberty, though not able to prevail against his Life. But the King hating Falshood, and though to any that should bewail the Admirals Calamity, it might have been answered, that he was tryed according to his own desire, by the Laws of his Country, and the Judges of Parliament, yet, I say, the King made his Justice surmount his other Passions, and gave back the Admiral his Honour, his Offices, his Estate, his Liberty; and caused the wicked *Poyet* his Chancellor to be Indicted, Arraigned, Degraded, and Condemned. *Rawleighs* Hist. *World.* p. 471.

LXXIII. *Totilas* King of the *Goths*, was complained to by a *Calabrian*, that one of his Lifeguard had ravished his Daughter; upon which the accused was immediately sent to Prison, the King resolving to punish him as the Fact deserved; but the Soldiers came about him, desiring that their Fellow-Soldier, a man of known Valour, might be delivered back to them. Upon which *Totilas* sharply reproved them, *What, would you have?* said he; *know you not that without Justice neither any Civil nor Military Government is able to subsist; do not yu remember what slaughters and Calamities the Nation of the* Goths *underwent through the injustice of* Theodahadas? *I am now your King, and in the maintenance of Justice we have regained our ancient Fortune and Glory; would you now lose all for the sake of one Villain? Look to your selves ye Soldiers, but for my part I proclaim it aloud (being careless of what shall happen thereupon) that I will not suffer it; and if you are resolved to do so, then first strike at me, behold a Body and a Breast ready for your stroke.* The Soldiers were so mov'd at this Speech, that they deserted their Client; the King sent for the man from Prison, condemned him to death, and gave his Estate to the injured and violated Woman. *Lipsius Monit.* p. 250.

LXXIV. In the Reign of King *James*, 1612. *June* 25. the Lord *Sanquer* a Nobleman of *Scotland*, having upon private revenge, suborned *Rob. Carlile* to murther *John Turner* a Fencing Master, thought by his greatness to have carried it off; but the King respecting nothing so much as Justice, would not suffer Nobility to be a shelter to Villany, but according to the Law, upon *June* 29. the said Lord *Sanquer* having been Arraigned and condemned by the name of *John Crighton*, Esquire, was executed before *Westminster-Hall* Gate; where he died very penitent. *Bakers Chronicle*, p. 464.

LXXV. The Chronicle of *Alexandria*, relateth an admirable passage of *Theodorick* King of the *Romans*; *Juvenilis* a Widow, made her complaint, that a Suit of hers in Court was drawn out for the space of 3 years, which might have been dispatched in few days. The King demanded who were her Judges, she named them, they were sent unto, and commanded to give all the speedy expedition that was possible to this Womans Cause, which they did, and in two days determined it to her good liking; which done, *Theodorick* called them again; they supposing it had been to applaud their excellent Justice now done, hastned thither full of joy; being come, the King asked of them, *How cometh it to pass you have performed that in two days, which had not been dont in three years?* They answered, *the recommendation of your Majesty made us finish it*: *How*, replies the King, *when I put you into Office, did I not consign all Pleas, and proceedings to you, and particularly those of Widdows? You deserve death so to have spun out a business in length three years space, which required but two days dispatch*; and that instant he commanded the heads of all the Judges to be struck off. *Causins Holy Court*, p. 90.

LXXVI. In the Reign of the Emperor *Constantius*, *Acindinus* the Præfect of *Antioch*, had a certain Person under custody for a pound of Gold to be paid into the Exchequer, threatning him, *That in case he paid it not by a certain day, he should die the death.* The man knew not where to have it, and now the fatal day drew near; he had a beau-

beautiful Wife, to whom a rich man in the City sent word, that for a nights lodging he would pay in the Gold. She acquaints her Husband, who for the safety of his life readily gave her leave; she renders her self up to the rich man, who at her departure, gave her only a pound of Earth tyed up in a bag, instead of the promised Gold; she inraged at her injury, together with this cheat added thereto, complains to the Præfect, and declares to him the truth of the whole matter, who finding that his Threats of her Husband had brought her to these extremities, pronounced sentence on this manner, *The pound of Gold shall be paid out of the goods of* Acindinus (which was himself) *the Prisoner shall be free, and the Woman shall be put into the possession of that Land from whence she received Earth instead of Gold.* Lonic. Theat. p. 476.

LXXVII. The Emperor *Leo Armenus*, going out of his Palace; was informed by a mean Person, that a Senator had ravished his Wife, and that he had complained of his injury to the Præfect or Judge, but as yet could have no redress. The Emperor commanded that both the Præfect and the Senator should be sent for, and wait his return in his Palace, together with their accuser; being come back, he examined the matter, and finding it true as the man had represented, he displaced the Præfect from his Office, for his negligence, and punished the Crime of the Senator with death. *Lipsius Moniton*, p. 250.

LXXVIII. K. *Tarquin* being banish'd *Rome* for the rape of *Lucretia*, *Brutus* and *Collatinus*, Husband to *Lucretia*, were chosen Consuls, and in the time of their Consulship, *Tarquins* Agents had corrupted two of the most ancient Families in *Rome*, the *Aquilians* who were Nephews to *Collatine*, and the *Vitellians* who were allied to *Brutus*, and two of his Sons were drawn into this Treason by them; the Conspiracy being at last discovered, the Consuls met in the publick place and sent for the Conspirators, and there before all the People discovered the Treason; the People being much amazed, hung

down their heads, only some few of them, thinking to gratify *Brutus* moved that they might be banished; but *Brutus* calling his Sons by Name, asked them *what they could answer for themselves*, and when being confounded, they held their peace, he said to the Serjeants, *They are in your hands, do Justice*; then did the Serjeants tear off their cloths, bound their hands, and whipt them with Rods; which sad spectacle moved the People to pity, so that they turned away their faces; but the Father never looked off, nor changed his severe countenance, till at last they were laid flat on the ground, and had their Heads struck off, then did *Brutus* depart, and left the Execution of the rest to his Fellow Consul, but *Collatine* shewed more favour to his Kindred, being solicited thereto by his Wife, and their Relations; *Valerius* a Nobleman of *Rome*, seeing this partiality, exclaimed against him for it, saying, *That* Brutus *spared not his own Sons, but* Collatine *to please a few Women, was about to let manifest Traytors to their Country escape*; Hereupon the People called for *Brutus* again, who being returned to his Seat, spake thus, *For mine own Children, I judged them, and saw the* Law *executed upon them; but for these others, I leave them freely to the Judgment of the People*; whereupon they all cried out, *Execution, Execution*, and accordingly their heads were presently struck off. *Plutarchs* Lives.

LXXIX. The love of Q. *Elizabeth* to her People in general, and her tender care over the poor and oppressed in particular, was admirable, and incomparable. Her Ears were always open to their Complaints, and her Hands stretched forth to receive their Petitions; her manner was always to recommend their Causes to her Council and Judges, whom she used thus to charge, *Have a care of my People, you have my Place; do you to them what I ought to do; they are my People yet every one oppresseth them, and spoileth them without mercy; They cannot help themselves, nor revenge their own quarrel, see to them, I pray you see to them, for they are my charge, them therefore I charge you with, even as God hath committed them to*

me;

me; I care not for my self; my life is not dear unto me; my care is for my people; if you knew the care I have for them, you might easily discern that I take no great Joy in wearing a Crown. Clarks Mirrour. p. 370.

LXXX. An *English* Merchant had sold a great quantity of Cloth to one of the *Turks*, the next year when the Merchant came again, the *Turk* told him, *That he was mistaken in the measure of his Cloth, and that there was so much over-measure, as came to fifteen pounds more, and that he had put it into a bag, that it might be ready against he came next*; the Merchant told him, *that he had got enough by him*, and said, *much good may it do you*; the *Turk* replied, *Sir, take it, or else I will otherwise dispose of it, for it is none of mine.*

LXXXI. Neither ought we to forget, nor conceal the names of those who have discovered such a signal Love to their Country, that they have not valued to redeem the lives of their Countrymen, and Fellow Citizens at the price of their own; of which the following relations are very considerable instances. The Town of *Calice*, during the Reign of *Philip de Valois* of *France*, being brought to those streights, that now there was no more hope lefr, either of Succours, or Victuals, *John* Lord of *Vienna*, who there commanded for the King, began to treat about the surrender of it, desiring only that they might give it up with the safety of their Lives and goods; which conditions being offered to *Edward the Third* King of *England*, who by the space of eleven months had straitly besieged it; he being exceedingly inraged that so small a Town should alone stand out against him so long, and withal calling to mind, that they had often galled his Subjects by Sea, he was so far from accepting their Petition, that contrariwise he resolved to put them all to the Sword had he not been diverted from that Resolution by some grave Counsellors then about him, who told him, *That for having been faithful, and Loyal Subjects to their Soveraign, they deserved not to be so sharply dealt with*; Whereupon King *Edward* changed his first purpose into some more clemency, promising

to

to receive them to mercy upon condition, *That six of the principal Townsmen, should present him the Keys of the Town bare-headed, and bare-footed, and with Halters about their Necks, and to leave their lives to his mercy*; Hereof the Governor having notice, he presently goes into the Market-place, commanding the Bell to be tolled for assembling the People, who being met, he acquainted them with the Articles which he had received touching the yielding up of the Town, and the assurance of their lives, which could not be granted, but with the death of six of the Chief of them; with this news they were exceedingly cast down, and perplexed, when on a sudden there rises up one of their own Company called *Stephen Petre*, one of the richest, and most sufficient Men of the Town, who thus spake aloud to the Governour, *Sir, I thank God for the Goods he hath bestowed upon me but more that he hath given me this present opportunity to make it known, that I prize the lives of my Countrymen and Fellow-Citizens above my own*; At the hearing of which Speech, and sight of his forwardness, one *John Daire*, and four others after him, made the like offers, not without abundance of Prayers and Tears from the common People, who saw them so freely, and readily sacrifice their Lives for the publick good; and instantly without more ado, they address themselves to the King of *England* with the Keys of the Town, with no other apprehension but to be put to death, to which, though they held themselves assured thereof, they went as cheerfully as if they had been going to a Wedding, yet it pleased God to turn the heart of the *English* King, and at the request of the Queen and some of the Lords, they were all sent back again safe and sound. *Daniel Hist. Engl.* p. 240.

LXXXII. When *Charles* the 7th. King of *France*, marched towards *Naples*, they of the City of *Florence* set open their Gates to him, as supposing they should thereupon receive the less damage by him in their City and Territories adjoyning; but the King being entred with his Army, demanded the Government of the City,

and

and a sum of Money to secure their Liberties and Estates; in this strait, four of the principal Citizens were appointed to transact and manage this affair with the Kings Ministers; amongst these was *Petre Caponis*, who having heard the rigorous terms of their composition recited and read by the Kings principal Secretary, he was so moved, that in the sight and presence of the King, he snatched the Paper out of his hands, and tore it in pieces, crying out, *Now sound you your Trumpets, and we will ring our Bells*; *Charles* astonished at the resolution of the man, desisted from his design, and thereupon it became a Proverb, *Gallum* (a Cock or a *Frenchman*) *a Capo victum fuisse. The* French *Cock was overcome by a Capon.* Zuinglius Theat. p. 256.

LXXXIII. The *Tartars* in their invasion of *China*, were prosperous on all sides, and had set themselves down before the Walls of the renowned and vast City of *Hunchen*, the Metropolis of the Province of *Chekiang*, where the Emperor *Lovangus* was inclosed; *Lovangus* his Soldiers refused to fight till they had received their Arrears, which yet at this time he was not able to pay them; it was upon this occasion that his heart not able to bear such a desolation of the City and Subjects as he foresaw, he gave such an illustrious example of his humanity and tenderness to his People, as *Europe* scarce ever saw, for he mounted upon the City Walls, and calling to the *Tartarian* General, upon his Knees he begged the life of his People, *Spare not me*, said he, *I shall willingly be a Sacrifice for my Subjects.* And having said this, he presently went out to the *Tartars* Army, and was by them taken, by which means this noble City was preserved, though with the destruction of the mutinous Army, for the *Tartars* caused the City to shut the Gates against them, till they had cut in pieces all that were without, and then entred triumphantly into it, not using any force or violence to any. *Martinius Hist. China* p. 281.

LXXXIV. In the year 393, from the building of *Rome* whether by an Earthquake, or other means it is uncertain,

tain, but the *Forum*, or Market-place of *Rome* was opened, and almost half of it was fallen in to a very strange depth, great quantities of Earth were thrown into it, but in vain, for it could not be filled up; the Soothsayers therefore were consulted with, who pronounced, *That the* Romans *should devote unto that place whatsoever it was, wherein they most excelled*; Then *Martius Curtius*, a Person of admirable valour, affirming, *That the* Romans *had nothing besides Arms and Virtue wherein they excelled*, he devoted, and gave up his own life for the safety of his Country, and so armed on Horseback, and his Horse well accoutred, he rode into the gaping *Gulf*, which soon after closed it self upon him. *Livys Hist.* p. 122.

LXXXV. *Cleomenes* King of *Sparta*, being distressed by his Enemy *Antigonus* K. of *Macedon*, sent to *Ptolomy* K. of *Egypt* for help, who promised it upon condition to have his Mother and Child in pledg of his Fidelity, *Cleomenes* was a long time ashamed to acquaint his Mother with these conditions, and though he went oftentimes on purpose to let her understand it, yet when he came, he had not the heart to discover it to her; which she suspecting, asked his Friends if her Son had not something to say to her, whereupon he told her the business; when she heard it, she laughing, said, *How comes it to pass thou hast concealed it so long, come, come, put me streight into a Ship, and send me whither thou wilt, that this body of mine may do some good unto my Country, before crooked Age consume it without profit*; *Cratisiclea*, for so was her name, being ready to depart, took *Cleomenes* into the Temple of *Neptune*, imbracing and kissing him, and perceiving that his heart yearned for sorrow of her departure, *O King of* Sparta, said she, *let no man for shame see when we come out of the Temple, that we have wept and dishonoured* Sparta; whilst she was with *Ptolomy*, the *Achaians* sought to make peace with *Cleomenes*, but he durst not, because of his pledges which were with King *Ptolomy*, which she hearing of writ to him, *That he should not spare to do any thing that might conduce to the honour and safety of his Country, though without the consent of King* Ptolomy,

lomy, *for fear of an old woman, and a young Boy.* Plutarchs Lives.

LXXXVI. *Darius* the Son of *Hystaspis* had sent Ambassadors to *Sparta* to demand of them Earth and Water, as a token of their Subjection to him, who were so inraged thereat, that they took the Ambassadors, and cast some of them head-long into a Dungeon, others into Pits, and bid them take from thence the Earth and Water they came for; after which they had no prosperous Sacrifices, and having for a long time endured great calamities, they at last met in a full Assembly, wherein it was proposed, whether any would die, or venture their lives for the good of *Sparta*; upon which *Sperthies*, and *Balis*, who were of birth, and equal Estate with the best, freely offered themselves to undergo such punishment as *Xerxes* the Son of *Darius*, who then reigned, should inflict for the death of his Ambassadors. The *Spartans* sent them away as Persons hastening towards their death, being come to *Susa*, they were admitted into the presence of *Xerxes*, where first they refused to adore him, and then told him, *That the* Spartans *had sent them to suffer death in lieu of those Ambassadors whom they had put to death at* Sparta, *Xerxes* replied, *That he would not do as the* Spartans *had done, who by killing Ambassadors, had confounded the Laws of all Nations, that therefore he would not do what he had upbraided them with, nor would he by their death absolve the* Spartans *from their guilt.* Herodotus lib. 7.

LXXXVII. Having thus discovered the effects of love in the extensive acceptation thereof, I shall next proceed to relate some of the choicest instances of the most intire friendship, and because faithful friends may seem in this Age to be gone on Pilgrimage (as Bishop *Morton* says) we must therefore be content to borrow Presidents from the Histories of former Ages. *Titus Volumnius*, a Gentleman of *Rome*, was the friend of *Marcus Lucullus*; who was slain by the command of *Mark Anthony*, because he had followed the Party of *Brutus* & *Cassius*, and though he had a sufficient time to provide for himself

himself by flight, yet he remained by the body of his dead Friend, and lamented him with such abundance of sighs and tears, that particular notice was taken of him by the Officers; they therefore dragged him to *Anthony*, unto whose sight and presence he was no sooner come, but *Command me Sir*, said he, *to be forthwith carried to the body of* Lucullus, *and to be there slain, for I ought not to survive him, since I was the only Person who perswaded him to take that unfortunate side*; He easily prevailed with *Antonius* to grant his request, he was therefore led to the place he desired, where when he came, he kissed the right hand of *Luculius*, took up his head that was cut off, and put it into his Bosom, and then stretched out his own neck to receive the blow of the Executioner. *Valer. Maxim.* lib. 4.

LXXXVIII *Cambyses* K. of *Persia*, making war against the *Ægyptians*, overthrew them in a great Battel, and took the Royal City, and therein the King *Psammenitus*, aud all his Family and Nobles after which, he kept him Prisoner in the Suburbs, and then caused the Daughters of the Nobility, and among them the Kings Daughter clothed in ragged Apparel to fetch water in Tankards from the River, which when their Parents saw, they all broke forth into grievous weeping, only *Psammenitus*, with his Eyes fixed upon the ground, shewed no sign of sorrow. Then did *Cambyses* cause the Noblemens Sons, and amongst them the Son of *Psammenitus* to be led to execution, tied together by the Necks with Ropes, & Bridles put into their mouths, hereupon their Parents again broke forth into grievous Lamentations; only *Psammenitus* stood quiet as before; but presently after, seeing an old man, his intimate Friend, begging in the Streets, he broke forth into grievous Lamentations, which *Cambyses* observing, sent to him to know what was the reason, that he when he saw his Daughter so abused, and his Son led to death, he mourned not, but now when he saw this poor man that was no kin to him begging, he made such heavy moan. To whom *Psammenitus* answered. *My Domestick evils were greater than that I could express my*

sorrow

sorrow for them, but the calamity of my Friend deserves my tears, for that now in his old age from an high estate, he is brought to such extream poverty. Herodotus Hist.

LXXXIX. I think (saith Mr. *Hakewell*) that no former Histories of the *Græcians* or *Romans* can afford such another example of constant and faithful Friendship as that betwixt *Barbadicus*, and *Trivisanus*, two Gentlemen of *Venice*. in memory whereof there is a large inscription in *Latin* in that City, allowed by Authority in 1627. This example was held so strange, that several learned men have published Narratives thereof, one of which take as follows. *Nicholas Barbadicus*, and M. *Trivisanus*, two Patricians of *Venice*, of great reputation in respect of their own Virtues, the splendor of their Families, and the Dignities, and Offices they had honourably born in the Common-wealth; these two illustrious Persons from their youth had contracted a Friendship with each other, a solid, and most intire one it was, carried on all along with the performance of mutual good Offices, and kindness; at last it happened, that *Trivisanus* through extraordinary domestick expences, charges in Journies, indulgence in such pleasures as are common with the more generous sort of youth, and also by reason of some losses he had sustained, & other casualties of Humane life, was reduced to a condition most unworthy of his Birth and Blood; his debts being grown greater than his Fortunes, he was forsaken even by his own Brethren, yet then was he received into the House of his only Friend *Barbadicus*, who was a very noble and rich Person, and had before lent him four thousand Duckers *gratis*; which debt he forgave him as soon as he entred his House, he also paid for him two thousand more, which he had contracted with others, and after this, by an extraordinary and irrevocable act of his own, he made him Overseer, and Administrator of all his Goods moveable and immoveable, in such manner that he might dispose of them at his pleasure; nor was *Barbadicus* satisfied with this, but that he might provide for the benefit of his Friend, he leaves it in his

Will,

Will, that though he had a Wife and Brother, yet *Trivisanus* should be his sole Executor, that he should have the whole power of disposing his Daughters in Marriage, nor should he at any time be compelled to render an Account of his Trust, or of any thing pertaining to that Estate; he also bequeathed him a Legacy as large as his Estate would permit, without apparent prejudice to the Fortunes of his Children? *Barbadicus* was moved to do all this, because he perceived *Trivisanus*, as soon as he had entred his House, by a singular modesty of mind, of a prodigal of his own Estate, became sparing of anothers, and from that moment had left off all Gaming, and other such pleasures of youth, he had also betaken himself to the company and converse of learned and wise men, and by addicting himself to the perusal and study of the best Authors, had shewed him, that he would answer his liberality with sincerity, uprightness, and unblameable fidelity, which fidelity *Barbadicus* had often before, and also since this liberality of his experienced in him his beloved & most constant Friend, when he alone defended the life and honour of *Barbadicus* in his greatest streights, and worst dangers, as well open as concealed, so that he openly professed to owe the safety of them both to *Trivisanus*; the whole City knows how he supported the innocency of his friend in the false and devilish Calumnies that were raised upon him, & would not desert him in the worst of his Fortunes, though he was slandered for taking his part; while he did this, he non only interrupted the course of his preferments to the chiefest places of Honour in his Country, into which to the amazement of all men, he was in a most hopeful way; but he also forfeited and lost all those opportunities. It is also well known to all men, that he contracted great and dangerous Enmities with some that had been aforetime his Companions, upon the sole score of this Friend of his; he despised all that extrinsick honour which depends upon the opinion of the brutish multitude, and at the last exposed his own life to frequent, and manifest hazards,

hazards, as he would also yet do in any such occasion as should require it, and whereas *Trivisanus* hath lived and is yet alive, and through the incomparable expression of a grateful mind in *Barbadicus*, he lives with great splendor, and in great Authority. He is merciful to the afflicted, courteous to his Friends, & is especially a most worthy Patron of all those that are virtuous; he is honourably esteemed by the Daughters of his Friend, in such manner, as if he were their own Father; he is also chearfully receiv'd by his Wife, and truly honour'd by her as her Brother, as well because she is not ignorant of his merits in respect of her Husband, as also for his excellent temper, and such other uncommon qualities, as render him worthy of the love and admiration of all men. *Haketwels Apology*, p. 439.

XC. *Damon* and *Pythias* had betwixt them so firm a friendship that when *Dyonisius* the Tyrant of *Syracuse* had resolved the death of one of them, and that he only besought he might have liberty to go home to set his affairs in order; the other doubted not to be surety in the mean time to the Tyrant for his return, the Tyrant granted it, wondring what this new and strange accident would come to in the event, a day had passed, and he came not, then all began to condemn the rashness of the surety, but he told them, he doubted not of the constancy of his Friend; at the same hour as was agreed by *Dionysius* came he that was condemned, thereby freeing the other; The Tyrant admiring the courage and fidelity of them both, remitted and forgave their punishment, and intreated that he himself might be admitted as a third Person into the Society of so admirable a Friendship. *Clarks Mirrour* p. 226.

XCI. Great was the confidence which *Trajan* the Emperor had in his friend *Surra*, it was told him one morning that *Surra* had conspired against him, he in the evening of the same day uninvited, went to his House, attended only by two Persons, he stayed, and supped with him, would needs be trimmed by his Barber, consulted his Physician about a disease in his

Eyes,

Eyes, and caused him to look upon them; that night he was again told of the Conspiracy, he smiling said; he had that day made Tryal of the matter, and that if *Surra* had any evil design, he had put himself into his power; so that remaining without suspicion of his Friendship, not long after he made him Tribune, and the custom being to deliver a naked Sword to the Tribune, he gave him one, saying, *I give you this to defend me if I rule well, if otherwise, to kill me.* Fulgosus *lib.* 4.

XCII. *Lucilius* was one of the Friends of *Brutus*, and a good man, who when *Brutus* was overthrown at *Philippi*, perceiving a Troop of the *Barbarians*, who being careless in the pursuit of others, were with all speed following hard after *Brutus*, he resolved to take off their eagerness with the hazard of his own life, and being left somewhat behind, he told them, that he was *Brutus*; they gave the more credit to him, because he desired to be presented to *Anthony*, who with great joy hastens to meet them, as many others did, to see *Brutus*, some pitying his misfortune, others thinking him unworthy of Glory, that for desire of life he would suffer himself to be made a prey to the *Barbarians*, when they drew nigh, *Anthony*, made a halt, as doubting in what manner he should receive *Brutus*, but *Lucilius* being brought before him, with an undaunted mind spake thus, *No man*, Antonius, *hath taken* Marcus Brutus, *nor shall ever any Enemy take him, the Gods are more just than to permit fortune to trample upon so much virtue; he will be found to be alive, or at least dead in such manner as is worthy of him; but 'tis I that have imposed upon your Soldiers, and I am here ready to undergo all the severity I shall be adjudged to for it.* All that were present were astonished; *Antonius* turning to them that had brought him. *You are displeased Fellow-Souldiers*, said he, *because you suppose you are deceived, but make account with your selves, that you have met with a more precious prize than that which you sought after, for whilst you sought for an Enemy, you have brought me a Friend; I am not resolved what I should do with* Brutus *alive, but I had rather obtain such Friends than Enemies*; Having so said, he imbraced *Lucilius*, & then com-

committed him to one of his Familiars, and afterward found him upon all occasions as firm & faithful to himself, as he had been to *Brutus*. *Plutarchs Lives*, 1007.

XCIII. One *Menippus* relates in *Lucian*, how that one day seeing a man comely, and of eminent condition, passing along in a Coach with a Woman extreamly unhandsome; he was much amazed, and said, he could not understand, why a man of prime Quality, and so brave a presence, should be seen to stir abroad in the company of a Monster; hereupon one that followed the Coach, overhearing him, said, *Sir, you seem to wonder at what you now see, but if I tell you the causes and circumstances thereof, you will much more admire; know this Gentleman whom you see in the Coach, is called* Zenothemis, *and born in the City of* Marseilles, *where he heretofore contracted a firm Amity and Friendship with a Neighbour of his named* Menecrates, *who was at this time one of the chief men of the City, as well in Wealth as Dignities; but as all things in the world are exposed to the inconstancy of Fortune, it happened that as it's thought, having given a false Sentence, he was degraded of Honour, and all his Goods were confiscated; every man avoided him as a Monster in this change of Fortune, but* Zenothemis *his good Friend, as if he had loved miseries, not men, more esteemed him in his adversity, than he had done in prosperity, and bringing him to his House, shewed him huge Treasures, conjured him to share them with him, since such were the* Laws *of Friendship; the other weeping for Joy to see himself thus entertained in such sharp necessities, said he was not so apprehensive of the want of worldly wealth as of the burthen he had in a Daughter ripe for Marriage, and willing enough, but blemished with deformities.* She was, saith the History, but half a Woman, a body mishapen, limping, and blear-eyed, a Face disfigured, and besides she had the falling sickness, with horrible Convulsions. Nevertheless this noble heart said unto him, *Trouble not your self about the Marriage of your Daughter, for I will be her Husband*, the other astonished at such goodness, *God forbid*, said he, *that I should lay such a burthen upon you; No, no*, replied the other, *she shall be mine*; and instantly he

married

married her, making great Feasts at the Nuptial, being married, he honoureth her with much regard, and makes it his glory to shew her in the best company, as a Trophy of his Friendship. In the end she brought him a Son, who restored his Grand-father to his Estate, and was the Honour of his Family. *Causins Holy Court*, p. 47.

XCIV. *Eudamidas* the *Corinthian*, had *Aræteus* the *Corinthian*, and *Charixenus* the *Sycionian*, for his Friends, they were both rich, whereas he was exceeding poor, he departing this life, left a Will, ridiculous perhaps to some, wherein was thus written; *I* Eudamidas *give, and bequeath to* Aræteus, *my Mother to be kept and fostered in her old Age, as also my Daughter to* Charixenus, *to be married with a* Dowry *as great as he can afford, but if any thing in the mean time happen to fall out to any of these men, my Will is that the other shall perform that which he should have done had he lived.* This Testament being read, they who knew the poverty of *Eudamidas*, but not his Friendship with these men, accounted it all as meer jest and sport, no man that was present, but departed laughing at the Legacies which *Aræteus*, and *Charixenus* were to receive; but these Executors, as soon as they heard it, came, presently acknowledging, and ratifying what was commanded in the Will; *Charixenus* died within five days after; *Aræteus* his excellent Successor took upon him both the one, and the others charge, kept the Mother of *Eudamidas*, and as soon as might be he disposed of his Daughter in Marriage, and of five Talents which his Estate amounted to, he gave two of them as a Portion with his own Daughter, and two more with the Daughter of his Friend, and would needs have their Nuptials solemnized in one and the same day. *Lonic. Theat.* p. 425.

XCV. At *Rome*, saith *Camerarius*, there are to be seen these Verses ingraven about an Urn, or Tombstone.

Urna brevis geminum, quamvis tenet ista cadaver,
Attamen in Cœlo, Spiritus Unus adest;

Viximus

Viximus Unanimes Luciusque & Flavius, *idem,*
Sensus, amor, studium, vita duobus erat.

Though both our Ashes this Urn doth inclose,
Yet as one Soul in Heaven we repose,
Lucius and *Flavius* living, had one mind,
One Will, one Love, and to one Course inclin'd.

XCVI. Lastly, Let us give some examples of the grateful disposition of divers Persons. Gratitude is justly held to be the Mother of all other Virtues, seeing from this one Fountain many other streams do flow, as Reverence, and due respect to Masters and Governours; Friendship among Men, Love to our Country, Piety to our Parents, and Religion toward God; as therefore the Ingrateful are every where hated, as being suspected to be guilty of every other Vice; so on the contrary, Grateful Persons are esteemed of all men, as having by their Gratitude put in security as it were, that they are not without some measure of every other Virtue.

XCVII. There was a Merchant in *Florence*, whose name was *Francis Frescobald*, of a Noble Family, and liberal mind, who through a prosperous success in his Affairs, was grown up to an abundance of wealth; while he was at *Florence*, a young man presented himself to him, asking him an Alms for Gods sake; *Frescobald* beheld the ragged stripling, and in despight of his tatters, reading in his countenance some significations of Virtue, was moved with pity, and demanded his Country and Name, *I am*, said he, *of* England, *my name is* Thomas Cromwell, *my Father* (meaning his Father in Law) *is a poor man, a Clothbearer, I am strayed from my Country, and am now come into* Italy *with the* French *Army, who were overthrown at* Garylion, *where I was Page to a Foot Soldier, carrying after him his Pike and Burganet*; *Frescobald* partly in pity of his condition, and partly in love to the *English* Nation, amongst whom he had received some Civilities, took him

him into his House; made him his Guest, and at his departure gave him a Horse, new Apparel, and sixteen Duckets of Gold in his Purse; *Cromwell* giving him hearty thanks, returned into his Country, where in process of time he became in such favour with King *Henry* the Eighth, that he raised him to the dignity of Lord High Chancellor of *England*; In the mean time *Frescobald* by several great losses was become poor, but remembring that some *English* Merchants owed him fifteen thousand Duckets, he came to *London* to seek after it, not thinking of what had passed betwixt *Cromwell* and him; but travelling earnestly about his business, he accidentally met with the Lord Chancellor as he was riding to Court; as soon as the Lord *Cromwell* saw him, he thought he should be the Merchant of *Florence*, of whose liberality he had tasted in times past, immediately he alights, imbraces him, and with a broken voice scarce refraining from Tears, he demanded if he were not *Francis Frescobald* the *Florentine*; *yes Sir*, said he, *and your humble Servant*; *my Servant*, said Cromwell, *no, as you have not been my Servant in times past, so will I not now account you any other than my great, and special Friend, assuring you, that I have just reason to be sorry that you knowing what I am (or at least what I should be) yet would not let me understand your arrival in this Country, had I known it, I would have certainly paid part of that debt which I confess I owe you, but thanks be to God that I have yet time; Well Sir, in conclusion you are heartily welcome, but having now weighty affairs in my Princes Cause, you must excuse me that I can stay no longer with you; therefore at this time I take my leave, desiring you with the faithful mind of a Friend, that you forget not to dine with me this day at my House*; *Frescobald* wonders who this Lord should be, at last after some pause, he remembers him to be the same whom he had relieved at *Florence*, he therefore repairs to his House not a little rejoyced, and walking in the outward Court, attended his return; the Lord *Cromwell* came soon after, and was no sooner dismounted, but he again imbraced him with so friendly a countenance, as the

Lord

Lord Admiral, and other Nobles then in his company much wondred at; he turning back, and holding Frescobald by the hand, *Do you not wonder my Lords*, said he, *that I seem so glad to see this man, this is he by whose means I have attained to my present Degree*; and therewith related all that had passed betwixt them; then holding him still by the hand, he led him to the room where he dined, and seated him next to himself; the Lords being departed, he desired to know what occasion had brought him to *London*; Frescobald in few words truly opened his case to him; to which *Cromwell* returned; *Things that are already past, Mr.* Frescobald, *can by no power or policy of Man be recalled, yet is not your sorrow so peculiar to your self, but that by the bond of mutual love, I am able to bear a part therein, whereby in this your distress you may receive some Consolation; it is fit I should repay some part of that debt wherein I stand bound to you, as it is the part of a thankful man to do, and I further promise you upon the word of a true friend, that during this life, and state of mine, I will not fail to do for you in any thing wherein my Authority may prevail*; Then taking him by the hand, he led him into a Chamber, and commanding all to depart, he locked the door; then opening a Chest, he first took out 16 Duckets, and delivering them to Frescobald, *My* Friend, said he, *here is your Money you lent me at my departure from* Florence, *here are ten more bestowed upon mine Apparel, with ten more you disbursed for the Horse I rode upon, but considering you are a Merchant, it does not seem honest to me to return your Money without some consideration for the long detaining of it, take you therefore these four Bags, in every of which is four hundred Duckets to receive and enjoy from the hand of your assured* Friend. The modesty of Frescobald would have refused them, but *Cromwell* forced them upon him; this done, he caused him to give him the names of all his Debtors, and the Sums they owed; the List he delivered to one of his Servants and charged him to find out the men, if they were within any part of the Kingdom, and strictly to charge them to make payment within fifteen days, or else to abide the

hazard of his displeasure; the Servant so well performed the command of his Master, that in a very short time the whole Sum was paid in; during all this time, *Frescobald* lodged in the Lord Chancellors House, who gave him the entertainment he deserved; & oft-times perswaded him to continue in *England*, offering to lend him sixty thousand Duckets for four years, if he would stay, and make his Bank in *London*, but he desired to return into his own Country, which he did with the great favour of the Lord *Cromwell*, and there richly arrived, but he enjoyed his wealth but a short time, for the first year after his return he died. *Clarks Lives*. p. 42.

XCVIII. Not many years since in the Kingdom of *Naples* a young Marquess named *Oliverio*, fell desperately in love with the Countess of *Castelnovo*, and laid siege to her Chastity for a good while, and the Count going to his Country House, and taking his Countess and Family along with him, the Marquess being still more inflamed goes into the Country one day hard by, a Hawking, and lets fly his Hawk into Count *Castlenovo*'s Garden, where it chanced that he and his Countess were walking; the Marquess made bold to follow his Hawk, and the Count with very high Civilities did welcome him, and caused a Banquet to be presently provided, where he and his Lady entertained him; when he was gone, the Count began to commend him, telling his Wife, *That he was one of the most hopeful Noblemen, and of the most excellent accomplishments of any in the whole Kingdom of* Naples, These praises made such an impression in the Countess, that a little while after he gained her consent; so the time and place for their pleasure being appointed, he was conveyed by a private way into her Chamber, where she being in Bed, and he undressing himself to go to her, she told him, *That he was beholding to the Count her Husband for this favour; for she never heard him speak so much in the commendation of any man, as he had of him; Is it so*, said the Marquess? *then I should be the greatest Villain in the world if I should abuse so noble a* Friend; And such was his Gratitude; that he put on his Doublet again,

again, and departed, but with much civility, in the very height and heat of Lust, though he had as commodious a juncture of time, as his heart could desire. *Howels Hist. Naples.* p. 61.

XCIX. On the Town-house of *Geneva*, upon a Marble Table, is written in Letters of Gold this grateful inscription: *Post Tenebras* Lux, *quam Anno Dom.* 1535. *profligata Romana Antichristi Tyrannide*, &c. *After Darkness Light, whereas* Anno Dom 1535. *The* Roman *Tyranny of Antichrist was ejected, his Superstition abolished, the Holy Religion of Christ restored here in its proper purity, the Church by the singular goodness of God put into better Order, the Enemy overcome and put to flight, and the City itself by a remarkable miracle did then obtain its former Liberty and Freedom; The Senate and People of* Geneva *have caused this Monument in perpetual memory thereof to be made and erected in this place, as also to leave a Testimony of their Thankfulness to God and Posterity.* Clarks Mirrour. p. 236.

C. *Rodericus Davalus* was Lieutenant General of the Horse in *Spain*, 423. who together with some others was accused of High-Treason, for writing Letters to *Josephus* King of the *Moors*, as one that had intended to have betrayed his Country into their hands; divers Copies of these Letters were produced, and the whole affair debated at the Council-Table, in the Crime of his Master was involved *Nunnius Ferrerius*, born at *Corduba*, and Steward of *Davalus* his House; but he stoutly defending himself and his Master, ceased not till he had shewed that the Letters were counterfeit, and that the Author of them was *Johannes Garsias*, of which he was convicted and condemned. He got himself clear off, but the other great Persons were condemned to perpetual banishment; here *Ferrerius* to support his Master in his wants, sold all those Goods of his which he had got in the service of his Master, and having thereby made up the Sum of Eight Thousand Crowns, he disposed it into Wicker Bottles, loaded an Ass with it, and caused his own Son in mean Apparel to drive the Ass, and sent it all privately to his Master *Davalus*. A Per-

son certainly well worthy of being remembred by that illustrious Nation, and in his Posterity too, in case any of them are in being. *Lipsius Monit.* lib. 2.

CI. *Thriotes* was one of the Eunuchs to *Statira*, Wife to *Darius*, and taken at the same time with her by *Alexander* the *Great*; when she was dead in Travail, he stole out of the Camp, and went to *Darius*, informing him of the death of his Wife, and perceiving that he resented not her death so passionately, as he feared that her Chastity, together with her Sisters, and Daughter had been violated by *Alexander*, *Thriotes* with horrible Oaths vindicated the Chastity of *Alexander*; Then *Darius* turning to his Friends with his hands lift up to Heaven; *Oye Gods of my Country*, said he, *and Presidents of Kingdoms. I beseech you in the first place, that the fortune of* Persia *may recover its former Grandeur, and that I may leave it in the same splendor I received it, and that I may render unto* Alexander *all that he hath performed in my adversity, unto my dearest Pledges; but if that fatal time be come, wherein Heaven has decreed a Revolution upon us, and that the Kingdom of* Persia *must be overthrown, then I beg of you that no other among mortal men besides* Alexander, *may sit in the Throne of* Cyrus. *Q. Curtius.* lib. 4.

CII. *Darius* the Son of *Hystaspis*, being one of the Guard to *Cambyses*, in his expedition against *Ægypt*, was then of no extraordinary condition, who seeing *Syloson*, the Brother of *Polycrates*, walking in the Market-place of *Memphis* in a glittering Cloak, he went to him, and as one taken with the Garment, desired to buy it of him; *Syloson* perceiving he was very desirous of it, told him he would not sell it him for any Money, but said he, *I will give it you on this condition, that you never part with it to any other*; *Darius* received it upon this condition. In process of time *Cambyses* being dead, and the *Magi* being *overcome* by the seven Princes, *Darius* was made King. *Syloson* hearing this, comes to *Susa*, and sate in the entrance of the Pallace, saying, *That he was one who deserved well of the King*; This was told to *Darius*, who wondring who it was, he should be obliged

to,

to, commanded he should be admitted; *Syloson* was asked by an Interpreter who he was, and what he had done for the King, he tells the matter about the Cloak, and says, he was the Person who gave it; *O thou most generous among men said* Darius, *art thou he then, who when I had no power gavest me that, which though small in it self, was yet as acceptable to me then, as greater things would be to me now? Know I will reward thee with such a huge quantity of Gold and Silver, that it shall never repent thee thou wast liberal to* Darius, *the Son of* Hystaspes; *O King,* said *Syloson, give me neither Gold nor Silver, but when thou hast freed my Country of* Samos, *which is now held by a Servant of my dead Brother* Polycrates, *give me that without slaughter or plunder*; *Darius* hearing this, sent an Army under the Conduct of *Otanes*, one of the seven Princes of *Persia*, commanding him that he should do for *Syloson* what he desired. *Valer. Maxim.* lib. 5.

CHAP. II.

The Transcendent Effects of Magnanimity, Courage, and Fidelity, discovered in several Remarkable Instances.

HAving thus displayed the Effects of Love, Friendship, and Gratitude, let us now consider of three other excellent accomplishments, namely *Magnanimity, Courage and Fidelity*, of which we may find many rare Examples in Histories; for some Persons have within them a Spirit so daring and couragious, that the fear, no, nor the presence of the greatest danger or disaster whatsoever is not able to shake their Constancy, wherein sometimes they have proved as successful, as others who have managed their Counsels with the greatest care and conduct they are able.

I. *Henry* Earl of *Holsatia*, Sirnamed Iron, because of his strength, being got into great favour with *Edward* the Third, King of *England*, by reason of his valour was envied by the Courtiers; whereupon they one day in the absence of the King, counselled the Queen, that forasmuch as the Earl was preferred before all the *English* Nobility, she would make Tryal whether he was so Nobly born, as he gave out, by causing a Lion to be let loose upon him, saying, *That the Lyon would not so much as touch* Henry, *if he was noble indeed.* They got leave of the Queen to make this Tryal upon the Earl. He was used to rise before day, and to walk in the outward Court of the Castle, to take the fresh Air of the morning. The Lyon was let loose in the night, and the Earl having a Night-gown on cast over his shirt, with his Girdle and Sword, coming down Stairs into the Court, met there with the Lyon, bristling his hair, and roaring; he nothing astonished, said with a stout voice, *Stand, stand you Dog*; at these words the Lion couched at his feet, to the great amazement of the Courtiers, who looked out of their holes to behold the issue of this business; the Earl laid hold of the Lion, and shut him within his Cage, he likewise left his Night-cap upon the Lions back, and so came forth, without so much as looking behind him. *Now*, said the Earl, calling to them that looked out of the Windows, *let him amongst you all that standeth most upon his Pedigree, go and fetch my Night-cap*; but they being ashamed, withdrew themselves. *Camerar. Med.* p. 118.

II. In the Court of *Matthias* King of *Hungary*, there was a *Polonian* Soldier in the Kings pay, who boasted much of his Valour, and who in a Bravado would often challenge the *Hungarians* to wrestle or skirmish with Sword or Pike, wherein he had alwayes the better. One day as he stood by a great Iron Cage, in which a Lion was kept, the greatest, and fiercest that had been seen of a long time, he began to say to those that were in his Company, *Which of you dares to take a piece of flesh*

out

out of this Lions mouth when he is angry; none daring to undertake it, *You shall see*, added the *Polonian*, *the proof of my speech.* All that day following the Lion had not any meat given him, the next day they threw him the four Quarters of a Sheep; the Lion begins to grunt, to couch down at his Prey, and to eat greedily; herewith the *Polonian* enters his Cage, and locking the Lion betwixt his Legs, gives him a blow with his Fist upon the Jaw, crying, *Huh you Dog, give me the flesh*; The Lion amazed at such a bold voice, let go his hold, shewing no other countenance, but casting his Eye after the *Polonian*, who carried the flesh away. *Camer.* p. 118.

III. In the Reign of *Tham*, King of *China*, there was a *Colao*, an Officer not unlike our Duke, who having been Tutor to the King, was very powerful with him, and to preserve himself in his Grace and Favour, studied more to speak what would please the King, than to tell him, the truth for the good of his Estate: The *Chinese*s forbore not to speak of it amongst themselves, and to tax the flattery of this *Colao*: One time some Captains of the Guard were discoursing this point at the Palace, when one of them being a little warmed with the discourse, secretly withdrew himself, went into the Hall where the King was, and kneeling down upon his knees before him, the King asked what he would have; *Leave*, said he, *to cut off the Head of a flattering Subject. And who is that*, said the King? *Such a one that stands there*, replied the other. The King in a Rage, *What*, said he, *against my Master, darest thou to propound this, and in my presence too? Take him away, and strike off his Head.* When they began to lay hands on him, he caught hold of a wooden Ballester; and as there were many pulling of him, & he holdin with a great deal of strength, it brake. By this time the Kings heat was over, he commands they should let him go, and gave order that the Ballester should be mended, and that they should not make a new one, that it might remain as a witness of the Fact, and a memorial of a Subject that was not afraid to advise his King what he ought to do. *Hist. China.* p. 109.

IV. *Charles* the Fifth Emperour of *Germany*, had his Forces and Camp at *Ingolstadt*, and was compassed about with an huge number of confederated Enemies, yet would he not fight, whether because some Forces he expected were not yet come, or that he foresaw a safe and unbloudy Victory; in the mean time the Enemy, who abounded with great Guns, thundred among his Tents in such a manner, that Six Thousand great shot were numbred in one day, so that the Tents were every where bored through, yea, the Emperours own Tent escaped not the fury of the Guns, Men were killed at his back, on each side of him, and yet the Emperour changed not his place, no nor his carriage, nor his countenance; and when his Friends intreated him that he would spare himself, and all them in him, he smiling, bid them be of good courage, *For no Emperour was ever kill'd by a great Gun.* These things are short in the Relation, but so mighty to consider of, as to deserve the memory and applause of Ages to come; The like Constancy and Gravity in all his Actions and Behaviour, accompanied him throughout his whole Life. *Lipsius Monit.* p. 110.

V. A *Dutch* Seaman being condemned to death, his punishment was changed, and he was ordered to be left at St. *Hellen*'s Island: This unhappy Person representing to himself the horrour of that uninhabited place, fell upon a resolution to attempt the strangest action that ever was heard of: There had that day been buried in the same Island an Officer of the ship, the Seaman took up the body out of the Coffin, & having made a kind of Rudder of the upper board, ventured himself to Sea in it; It happened fortunately to him to be so great a calm, that the Ship lay immoveable within a League and half of the Island; His companions seeing so strange a Boat float upon the Waters, imagined they saw a Spirit, and were not a little startled at the Resolution of the man, who durst hazard himself upon that Element in three boards slightly nailed together, though he had no confidence, of finding or being received by those who had so lately

sentenced

sentenced him to death; accordingly it was put to the Question whether he should be received or not; some would have the Sentence put in Execution, but at last Mercy prevailed, and he was taken aboard, and came afterward to *Holland*; where he lived in the Town of *Horn*, and related to many how miraculously God had delivered him. *Mandelsto's Travels*, p. 280.

VI. Some Men have been likewise very famous for Fortitude, and personal Valour, among whom, *Charles* the Fifth Emperour aforementioned, is very renowned in History, who was so active in his Youth, as few Princes can parallel him: For he made Nine Journeys into *Germany*, Seven into *Italy*, Ten to *Flanders*, Four to *France*, Two to *England*, and two Expeditions into *Africa*: He made Eight Voyages on the *Mediterranean Sea*, and Three on the Ocean; what a multitude of valiant Atchievements did he perform in these Expeditions! He sent away *Solyman* the great *Turk* weeping from before the Walls of *Vienna*, and so stopped that huge torrent of destruction that was like to have overwhelmed all *Germany*, and soon after the rest of *Christendom*; He made *Barbarossa* that formidable Pyrate, & his Dragon, the Admiral Gallion wherein he sailed, to fly before him: What notable Conquests were those of *Goletta* and *Tunis*, where the *Roman* Eagles had not flown since the time of *Scipio* and *Hannibal*; and had not the Emulations of some Christian Princes found him work at home, and diverted him, probably he had conquered and civilized all *Barbary*. In *Europe* he took the Duke of *Cleve*, with all his Towns and Territories: He quell'd the Duke of *Saxony*, the head of the *Lutheran* party: He imprisoned the Duke of *Millain*: He subdued and plundered *Rome*: He tamed the mutinous City of *Gaunt*, where he first breathed Air, and had been rockt in his Cradle: He pierced the very heart of *France*, forcing that King to fly to the Great *Turk* for help against him, whom he afterward took Prisoner, even on that day upon which he was born; yet touching this Action, as he himself confessed, though *Charles* had more of Fortune,

tune, yet K. *Francis* had got as much of Glory consider-ing all circumstances, being taken with a naked Sword in his hand, and amidst a throng of fighting Enemies all about him, weltring in blood, colours flying, & victory fluttering on both sides with doubtful wings: The full discovery of the New World was made in his time, with the Mines of *Peru*: In fine, he had such a continual Tide of good success, that it seems as if that Age was designed for his Glory; He fought Twenty pitcht Battles, and made above Three Hundred Seiges; nor did he know what a repulse was, but only at *Algier*, *Marseilles* and Mite. Howels Hist. *Naples*.

VII. *Alexander* the *Great* had besieged a City of the *Oxydracæ*, and resolving to carry it by storm, had broke in at a Gate, and forced the Enemy to fly into the Castle; here while the rest of the *Macedonians* were busied in undermining the Walls, he not enduring delay caught up a Ladder, & rearing it against the wall, & holding his shield over his head, began to mount it, all which he performed with that celerity, that before the Guard of the place had observed it, he had gained the top; the Enemy durst not approach to deal with him hand to hand, but at a distance threw Javelins and Darts at him, in such number that he was much oppressed by them; the *Macedonians* endeavoured to mount upon two Ladders they had advanced, but their number & weight that ascended, caused them to break under them; then was *Alexander* left destitute of any assistance, but scorning to retire by the way that he came, armed as he was, he leaped into the midst of his Enemies and made a bold and couragious resistance; on his right hand he had a Tree that grew near the wall, and on the left the wall it self to keep him from being invironed, & there he fought it with the stoutest of them; many a blow he received upon his Helmet & Shield; at last he had a wound under the Pap with an Arrow, with the pain of which he was struck to the ground; then the *Indian* that had given him the wound, carelessly approaching too near him to strike him as he lay,

received

received *Alexanders* Sword into his Bowels, and tumbled down by this side. The King catching hold of a Bough that hung downward again recovered his standing, and then began to challenge the best of them to the Fight; in this posture he was found by *Peucestes*, who by this time had got over the wall, and after him a multitude of others, by which means the Castle was taken, and most of them put to the Sword. *Justin Hist. lib.* 12.

VIII. Sir *Robert Knowls* was born but of mean Parentage, in the County of *Chester*, yet for his valiant behaviour, was advanced from a common Soldier in the *French* Wars under K. *Edward* the Third, to be a great Commander; and being sent General of an Army into *France*, in despight of all their power, he drove all the People before him like so many Sheep; destroying Towns, Castles, and Cities, in such a manner and number, that long after in memory of this Act, their sharp Points, and Gable ends of overthrown Houses, and Minsters, were called *Knowls his Miters*; after which, intending to make himself as much beloved of his Country, as he was feared of Forreign Nations, he built the goodly fair Bridge of *Rochester*, over the River of *Medway*, with a Chappel, and a Chancery at the East end thereof. He founded also a Colledge with an Hospital adjoyning thereto, in the Town of *Pontfract* in *Yorkshire*. He likewise built an Hospital in the City of *Rome* for the entertainment of *English* Travellers, and Pilgrims, which since is turned into a Seminary for our *English* Fugitives; he died at his Mannor of *Scone-Thorp* in *Norfolk*, in 1407. *Clark's Mirrour*. p. 217.

IX. In a bloody Fight between *Amurath* the Third, Emperor of the *Turks*, and *Lazarus Despot* of *Servia*, many thousands fell on both sides; but in conclusion the *Turks* had the Victory, and the *Despot* was slain; *Amurath*, after that great Victory, with some few others of his chief Captains, taking a view of the dead bodies, which without number lay on heaps on the Field like Mountains, a Christian Soldier sore wounded, and all

gore

gore blood seeing him, in a staggering manner arose as if it had been from death, out of a heap of slain men, and making toward him, for want of strength, fell down many times by the way as he came, as if he had been a drunken man; at length drawing nigh to him, when they that guarded the Kings Person, would have slayed him, he was by *Amurath* himself commanded to come nearer, supposing that he would have craved his life of him. This magnanimous half dead Christian pressing nearer to him, as if he would for honours sake have kist his feet, suddenly stabbed him in the bottom of his Belly, with a short dagger which he had under his Coat, of which wound that great King and Conqueror presently died; the name of this man was *Miles Cobelitz*, who shortly after was hewn in pieces. *Turk. Hist.*

X. *George Castriot*, or *Scanderbeg*, Prince of *Epirus* was inspired with such a Spirit of valour by God, in defending his Country from the barbarous *Turks*, that in fighting against them for very eagerness of Spirit, his blood would usually burst out of his lips, and he struck with such violence, that he clave many of them asunder from the head to the middle, and usually he cut off an Arm with Armour on, at one blow, and with his own hands he slew above two Thousand of them at several times; he was such a mirrour of Manhood, and so terrible to the *Turks* that nine years after his death, as they passed through *Lyssa*, where his body lay buried, they digged up his bones with great devotion, reckoning it some part of their happiness, if they might but see, or touch the same; and such as could get any part thereof, were it never so little caused the same to be set, some in Silver, some in Gold to hang about their Necks, thinking that it would animate their Spirits with extraordinary vigour and courage. *Clarks Mirrour*. p. 225.

XI. The *Athenians* under the command of *Militiades*, had charged the Army of *Darius* at *Marathon*, so home, that they were inforced to run away to their Navy, at which time one *Cynigyrus* an *Athenian*, shewed incomparable

comparable Valour, for being in purſuit of the *Perſians* to their Ships, when ſome of them were putting off from the Shore, he caught hold of one of the Ships with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand, till that alſo was cut off, and yet then he catched hold of it with his Teeth, nor did he leave, till ſuch time as the fleeting breath had withdrawn it ſelf from his body, and thereby diſappointed the reſolute intentions of his mind. *Juſtin. Hiſt. lib.* 2.

XII. The *Romans* being ready to join Battel with the *Albanes*, that they might avoid bloodſhed, they agreed, that the Victory ſhould be determined, three againſt three; now there were in each Camp three Brethren, born at one birth, of equal years, who were to be the Champions. The three *Horatii* for the *Romans*, and the three *Curiatii* for the *Albanes*; after a doubtful conflict, two of the *Horatii* being ſlain, the third pretending fear, ran away, and thereby drew his Adverſaries aſunder, who by reaſon of their wounds could not run with equal ſpeed; which being perceived by him, he turned back, and ſlew them one by one in ſingle fight, before they could join together, whereby the Victory fell to the *Romans*. *Rawleighs* Hiſt. *World.*

XIII. Great was the Courage of the *Hollanders* in the year 1570. when *Haerlem* was beſieged by the Duke of *Alva*'s Army. At this time the Citizens revived the ancient invention of Carrier Pidgeons, and a while before they were blocked up, they ſent to the Prince of *Oranges* Fleet, and to the neareſt Towns of their own Party, ſome of theſe Pidgeons, which afterward being diſpatched away when neceſſity required, with Letters faſtened under their Wings, remembring their ſeveral Maſters Houſes, they flew back to *Haerlem*, whereby they received intelligence; yet nothing was more admirable than the Townſmens valour, who notwithſtanding they had loſt three great Armies that came to relieve them, and had hardly any ſhelter within their Walls, which were ſhot through in ten thouſand three hundred

and

and sixty places, yet would they not hear of any Treaty or Conditions; and when the Garrison was brought to a small number, both day & night upon the Walls, they so performed the duties of many, that if at any time the *Spaniards* did but chance to appear never so little above their Trenches, they were in a moment taken off with Musket Bullets, and those shot as for a Wager, from many parts at once; lastly, though they were inforced by Famine to eat Mice, old Shoes, and every nasty thing, yet they lost not their courage, resolving to sally out, and rather to die fighting, than by yielding to mercy, to have their Throats cut like Beasts, which they had accordingly done, but that as they marched out of the Port, their Wives and Children with pitiful shrieks and imbraces, stayed them; yet when they had yielded to mercy, that cruel *Don Frederick*, Son to the Duke of *Alva*, put to the Sword, hanged, and drowned nine hundred Soldiers, and four hundred of the principal Townsmen, which sad Spectacle continued many days. *Strada Wars of the Low Countries.*

XIV. Upon *April* 20. 1656. *Blake* performed a most noble Exploit at the *Canaries* to the honour of the *English* Nation, not inferior to any Naval Atchievement of the ancient *Greeks* or *Romans*, of which the following Relation, written by an Eye-witness, gives an account. We were on *Monday* by break of day in the Offin of *Sancta Cruz* on the Isle of *Tenariff*, and as soon as it was light, we perceived by a signal from one of their Frigats abroad, that the *Spanish West-India* Fleet was in the Bay; whereupon after a short conference how to order the Attempt, and Prayers, we fell in among them, & by eight a clock were all at an Anchor, some under the Castle and Forts, and others by their Ships sides, as we could place our selves to keep clear of one another, and best annoy the Enemy; the *Spaniards* had there five or six Gallions, whereof were the Admiral, and Vice-Admiral with their Standards and Flags aloft, and other considerable ships to the number of sixteen, some having Goods from the *Indies*, still aboard them, others

had

had taken in Goods and Provisions to carry back thither again, most of them were furnished with brass Ordnance, and their whole complement of Seamen and Soldiers were aboard; they were all close moared along the shoar, which lies like an half Moon, defended as far as the Ships rid by the Castle, and surrounded besides with six or seven Forts, and with almost a continued line of Musqueteers, and great shot, as the ground between admitted, by which many of our men were slain, so that we resolved to make quick work, and in four hours time their men were beaten out, and all their Ships put ashoar, except the Admiral, and Vice-Admiral, who made the most considerable resistance; about two a clock the Vice-Admiral was set on fire, and the Admiral by some happy shot, or other accident, was suddenly blown up, having, as we perceived just before, many men on board her; by the evening all the rest of the sixteen were fired; except two, which sunk down right, and had little but their Masts appearing above Water; after which our Ships, by the blessing of Heaven, got safe off, for though some riding near the shoar; were sorely maimed, and did require to be warped off, others when we came to weigh Anchor, drove with the wind, which all the while did blow right into the Bay, and one of our best Frigats struck; though the enemy in the mean time supplied fresh men into the Forts, for those we had killed, and beaten out in the heat of the action, and continually plied upon us from thence, and also from the Castle, till about seven a Clock at night, yet notwithstanding all these disadvantages, every Ship and Vessel belonging to our Fleet, got clear off, neither had we above fifty men killed in this service, and one hundred and twenty wounded, and the damage to our Ships so small, that in two days we repaired them indifferently well for our present security, which we had no sooner done, but the wind turned to the South-west, which is not usual in those Islands, and brought us in a short time to our former station: about a year before this, General *Blake* coming before *Tunis*, demanded reparation

paration for the Losses sustained from the *Turkish* Pyrates, and being answered with scorn by the Dey, or King of *Tunis*, who in a Bravado bid him look upon his Castles of *Golleta*, and *Ferino*, which defended the Town; *Blake* entred upon a valiant and resolute Attempt, for he came boldly to Anchor with the Admiral, Vice-Admiral, and Rere-Admiral, within Musket shot of the Castle, though the shore was planted all along with great Guns, and never left till he had fired nine gallant Ships in the Port of *Ferino*, they being all that were there, and at length came off with great glory and renown, and little loss of his own side. *Bakers Chronicle*, p. 681.

XV. *Epaminondas* with his *Thebans*, having given the *Spartans* a great overthrow at *Leuctra*, went presently to *Lacedemon*, and made an attempt upon the City it self, at which time a valiant young man of *Lacedemon*, called *Isidas*, being neither defended with Armour nor Apparel, but being stark naked, and his body anointed with Oyl, with his Sword in his hand, did wonders both in the judgment of his Citizens, and of his very Enemies, of whom he slew all that he met, and yet never received any wound himself, and after the fight was ended, the Senate crowned him as a reward of his Valour, and then fined him a thousand *Drachma*'s for exposing himself to such danger, without his Armour; this *Epaminondas* in another Battel that he fought against the *Lacedemonians*, and *Arcadians*, was sorely wounded with a Dart, and being carried into his Tent, after the Battel was ended, the Chirurgions coming to him, told him, that when the Dart was drawn forth of his body, he must needs die; whereupon he called his Esquire to him, and asked him if he had not lost his Shield, he told him no, and withal shewed it to him; then he asked him if his Army had got the Victory, they told him yea; *Then*, said he, *it is now time for me to leave my life*: and so bid them pull out the Dart, whereupon his Friends cried out grievously, and one of them said to him, O *Epaminondas*, thou

diest

dieſt without Children, to whom he anſwered, *No truly, for I ſhall leave two Daughters behind me, that is, my two great Victories at* Leuctra, *and this of* Mantinea, and ſo the Dart being pluckt out, he gave up the Ghoſt. *Plutarchs Lives.*

XVI. Neither ought we to forget that immoveable Chriſtian Conſtancy, and Courage which has appeared in ſome pious, and reſolved Souls, for the true Faith and Religion in all Ages, of which Hiſtorians are not ſilent. The Emperor *Trajan* returning from the *Parthian* War, when he came to *Antioch*, he commanded a gratulatory Sacrifice to be made to the Heathen Gods for his good ſucceſs, at which *Ignatius* was required to be preſent, but he even before *Trajans* face did juſtly, and truly reprove his Idolatry, for which cauſe he was delivered to ten Soldiers, by them to be carried to *Rome*, there to be caſt to the wild Beaſts; concerning which, himſelf thus writes; *From* Syria, *till I came to* Rome, *I had a battel with Beaſts, as well by Sea as by Land, night and day, being bound among ten* Leopards (ſo he called thoſe ten Soldiers) *who the more kindneſs they received from me, the more cruel they were unto me; but now through exerciſe I am well acquainted with their injuries, and am taught every day more, and more to bear the Croſs of Chriſt; would to God I were once come to the Beaſts that are prepared for me, and I wiſh that they may fall upon me with all their violence; whom alſo I will provoke without delay to devour me, and not to abſtain from me, as they have from many before me. Pardon me I pray you, I know how much this will turn to my advantage, I am Gods Corn, and when the wild Beaſts have ground me with their Teeth, I ſhall be his Whitebread; now I begin to be a Diſciple of my Maſter Chriſt, I neither regard things viſible nor inviſible, ſo I may gain Chriſt, let the fire, the Croſs, the breaking of my Bones, quartering of my Members, cruſhing of all my Body, yea, and all the Torments that the Devil and Man can invent, fall upon me, ſo I may enjoy my Lord Jeſus Chriſt.*

This *Ignatius* ſaw Chriſt in the fleſh, being about 12 years old, when he was Crucified, and it is recorded that when he was a Child, our Saviour would take him

up

up in his Arms, and shew him to his Disciples, it may be he was one of those little Children that were brought to Christ, that he should touch them, or that little Child whom *Jesus* took, and set in the midst of his Disciples, to teach them Humility; he saw Christ after his Resurrection, as himself writes in one of his Epistles, *Ego vero & post Resurrectionem*, &c. *Truly I did see him after his Resurrection in the flesh, and do believe that it is he*, &c. He used to say, *There is nothing better than the peace of a good conscience; that good and wicked men are like true and counterfeit money, the one seems good, and is not, the other both seems and is good; that the Lyons Teeth are but like a Mill, which though it bruiseth, yet wasteth not the good Wheat, only prepares, and fits it to be made pure Bread; let me*, saith he, *be broken by them, so I may be made Manchet for Heaven*; his usual saying was, *My Love is Crucified*, meaning either Christ the object of his Love, or that his affections were crucified to the world, he suffered Martyrdom in the 11th. year of *Trajan* at *Rome*, 111. *Acts & Mon. Vol.* 1.

XVII. *Polycarpus* being brought before the Proconsul *Herod*, he told him that he had wild beasts to devour him, unless he recanted; *Bring them forth*, said *Polycarp*, *for I have determined with my self not to repent, nor to turn from the better to worse; it is more fit for you to turn from evil to that which is just and good*, I will said the Proconsul, tame thee with fire, since thou so little regardest wild Beasts. *You threaten me*, said *Polycarp*, *with Fire, which lasts but for an hour, and is quickly quenched; but are ignorant of the everlasting Fire at the day of Judgment; and of those endless Torments which are reserved for the wicked; but why make you all these delays? Appoint me to what death you please, I am ready to undergo it*; When he was again urged to reproach our Blessed Saviour, *Polycarp* answered, *Fourscore and six years have I served Christ, neither hath he offended me in any thing, and how then can I revile my King that hath thus kept me*; when they brought him to the Fire, they would have nailed him to the stake, *Nay*, said he, *let me alone as I am, for he that hath given me strength to come to this Fire, will also give me patience to*

persevere

persevere therein without your fastening me with Nails. Acts and Mon. Vol. 1.

XVIII. *Dyonisius* the *Areopagite*, being brought before *Sisinnus* the Præfect, because he refused to Worship their Idol Gods, was beaten with many and cruel blows, and threatned to be beheaded; to which he answered, *You worship such Gods as will perish like dung upon the Earth, but as for me, come life, come death, I will worship none but the God of Heaven and Earth.* Acts and Mon. Vol. 1.

XIX, St. *Origen*, when he was but seventeen years old, his Father being carried to Prison, had such a fervent mind to suffer Martyrdom with him that he would have thrust himself into the Persecutors hands, had it not been for his Mother, who in the night time privately stole away his clothes, and his very shirt also; whereupon more for shame to be seen naked, than for fear of death, he was forced to stay at home; yet he writ thus to his Father, *Pray Sir, be sure you do not change your Resolution for my sake.* Clarks Mar.

XX. *Valence* the Emperor, being an *Arrian*, sent Messengers to St. *Basil*, to perswade him to imbrace that Heresy, they gave him good words, and promised him great Preferment, if he would do it; but he answered, *Alas Sir, these Speeches are fitter to catch little Children that look after such things, than such as me, who being taught, and instructed by the Holy Scriptures, had rather suffer a thousand deaths, than that one syllable, or tittle of Gods Word should be altered*; the Governor being in a rage, threatned him with confiscation of his Goods, Torments, Banishment and Death; *Basil* replied, *He need not fear Confiscation, that had nothing to lose; nor Banishment, to whom Heaven only is a Country; nor Torments, when his Body may be dashed in pieces by one blow; nor Death, which is the only way to set him at liberty, and I wish it would fall out so well on my side, that I might lay down this Carcase of mine in the Quarrel of Jesus Christ, and in the defence of his Truth.* The Præfect told him that he was mad; *I wish*, said he, *that I may be for ever thus mad.* Clarks Examples.

XXI. The same Emperor *Valence* coming to the City

City of *Edessa*, perceived that the Christians did keep their Assemblies in the Fields, for their Churches were pulled down and demolished, whereat he was so inraged, that he gave the President *Methodius* a box on the Ear for suffering such their Meetings, commanding him to take a Band of Soldiers, and to scourge with Rods, and knock down with Clubs as many as he should find of them; this his order being proclaimed, there was a Christian Woman, who with a Child in her Arms, ran with all speed toward the place, and was got amongst the ranks of those Soldiers that were sent out against the Christians, and being by them asked whither she went, and what she would have? she told them, *That she made such hast, lest she and her little Infant should come too late to be partakers of the Crown of Christ amongst the rest of those that were to suffer*; When the Emperor heard this, he was confounded, desisted from his enterprize, and turned all his fury against the Priests and Clergy. *Wanly Hist. Man.* p. 214.

XXII. St. *Chrysostom* stoutly rebuked the Empress *Eudoxia* for her Covetousness, telling her, *That she would be called a second* Jezabel, and when she sent him a threatning Message, *Go tell her*, said he, *I fear nothing but Sin*; and when she confederating with his other Enemies had procured his banishment, as he went out of the City, he said, *None of these things trouble me, for I said before within my self, if the Queen will, let her banish me, the Earth is the Lords, and the fulness thereof; if she will, let her saw me asunder, the Prophet* Isaiah *was so used; if she will, let her cast me into the Sea, I will remember* Jonah; *if she will, let her cast me into a burning fiery Furnace, or to the wild Beasts, the three Children, and* Daniel *were so dealt with; if she will, let her stone me, or cut off my head, I have St.* Stephen, *and* John *the Baptist for my blessed Companions; if she will, let her take away all my goods and substance, naked came I out of my Mothers Womb, and naked shall I return thither again*; He was so beloved, that on a time when he was like to be silenced, the people cried out, we had better

want

want the shining of the Sun, then the Preaching of *Chrysostom*, *Clarks Lives*. p. 78.

XXIII. In the persecution of the Church under the *Arrian Vandals*, who committed all manner of cruelties upon the true Christians, there were a great number condemned to be burnt in a Ship, to which they were accompanied by a multitude of their Brethren, being led like innocent Lambs to the Sacrifice, and looking upon their weighty Chains and Irons, wherewith they were loaded, as rare Jewels and Ornaments, they went with all chearfulness and alacrity to the place of Execution, even as though they had gone to a Banquet, singing praises, with one voice unto the Almighty, as they went along the Streets, saying; *This is our desired day more joyful to us then any Festival, behold now is the accepted time, now is the day of Salvation, when for the faith of our Lord God we suffer death, that we may not lose the Garment of Faith and Glory*; The People likewise with one voice cried out, *Fear not O Servants of God, neither dread the Threats of your Enemies, die for Christ, who died for us, that he might redeem us with the price of his saving blood.* Among them was a little Boy, to whom a subtle Seducer said, why hastest thou my pretty Boy unto death, let them go, they are mad, take my Counsel, and thou shalt not only have life, but great advancement in the Kings Court; to whom the Lad answered, *You shall not get me from the fellowship of these Holy Men who bred me up, and with whom I have lived in the fear of God, and with whom I desire to die, and with whom I trust I shall obtain the Glory to come*, and so being all put into the Ship, they were burnt together. *Clarks Martyr.*

XXIV. Among others who were terribly tormented, they tortured Women, and especially Gentlewomen stark naked, openly, without all shame, and particularly a young Lady called *Dionysia*, whom they saw bolder, and more beautiful than the rest, they first commanded her to be stripped stark naked, and made ready for the Cudgels, who spake stoutly to them, saying, *I am assured of the love of God, vex me how you will, only my*

Woman-

Womanhood disclose you not; But they with the greatest rage set her naked upon an high place for a publick spectacle; then did they whip her, till the streams of blood, did flow all over her body, whereupon she boldly said, *Ye Ministers of Satan, that which you do for my reproach, is to me an honour.* And beholding her only Son that was young and tender, and seemed fearful of Torments, checking him with a Motherly Authority, she so incouraged him, that he became more constant than before, to whom in the midst of his terrible Torments she said, *Remember O my Child that we are Baptized in the name of the Holy Trinity, let us not lose the Garment of our Salvation, lest it be said, cast them into utter darkness, where is weeping, and wailing, and gnashing of Teeth; for that pain is to be dreaded that never endeth; and that life to be desired, that always lasteth.* The Youth was so incouraged hereby, that he persevered patient in all his sufferings, till in the midst of his Torments he gave up the Ghost, and many by this Ladies Exhortations and Example, were converted to Christianity, and animated in their sufferings; Not long after *Cyrillus* the *Arrian* Bishop of *Carthage*, stirred up *Hunrick* the Tyrant against the Christians, telling him, *That he could never expect to enjoy his Kingdom in peace, so long as he suffered any of them to live*, hereupon he sent for seven eminent Christians to *Carthage*, whom he first assaulted with flattery, and large promises of Honour, Riches, *&c.* if they would imbrace his Faith; but these Servants of Christ rejected all his offers, crying out, *One Lord, one Faith, one Baptism*; saying also, *do with our Bodies what you please, torment them at your will, it is better for us to suffer these momentary pains, than to indure everlasting Torments.* Before this, *Hunrick* sent his Commissioners to impose the following Oath upon them under the utmost penalty, *You shall swear that after the death of our Lord the King, his Son* Hilderick *shall succeed him in the Kingdom*, whereupon some cryed out, we are all Christians, and hold the Apostolical, and only True Faith, and seeing further into the subtlety of this Oath, refused it, other well meaning men offered

to

to take it; whereupon they were divided asunder, and committed to custody, the names of both Parties, and of what Cities they were, being taken in writing, and soon after the King sent them this Message; *As for you that would have taken the Oath, because you, contrary to the rule of the Gospel, which saith,* swear not at all, *would have sworn, the Kings Will is, that you shall never see your Churches, nor Houses more, but be banished into the Wilderness, and there shall till the ground*; But to the refusers of the Oath he said, *Because you desire not the Reign of our Lord the Kings Son, you shall therefore be immediately sent away to the Isle of* Corse, *there to hew Timber for the Ships.* Clarks Martyr.

XXV. In the eighth Primitive Persecution under *Valerianus*, *Sixtus* Bishop of *Rome*, with his six Deacons, were accused for being Christians, whereupon being brought to the place of Execution, they were all beheaded, St. *Lawrence* also another Deacon following *Sixtus* as he went to Execution, complained that he might not suffer with him, but that he was secluded as the Son from the Father; to whom the Bishop answered, *That within three days he should follow him*, bidding him in the mean time to go home, and if he had any Treasures, to distribute them among the Poor; the Judge hearing mention of Treasures, supposing that *Lawrence* had great store in his Custody, commanded him to bring the same to him; *Lawrence* craved three days respite, promising then to declare where the Treasure might be had; in the mean time he caused a great number of poor Christians to be gathered together, and when the day of his answer was come, the Persecutor strictly charged him to make good his promise; but valiant *Lawrence* stretching out his arms over the poor, said, *These are the precious Treasures of the Church, these are the Treasures indeed, in which Christ hath his Mansion*; But O what Tongue is able to express the fury and madness of the Tyrants Heart! how he stamped, stared, raved like one out of his wits, his Eyes glowed like Fire, his Mouth foamed like a Boar, he grindeth his Teeth like an Hell-hound,

and

and then he bellows out; *Kindle the fire, make no spare of Wood, hath this Villain deluded the Emperor? Away with him, whip him with Scourges, jerk him with Rods, buffet him with Fists, brain him with Clubs; what doth the Traytor jest with the Emperor? Pinch him with fiery Tongs, gird him with burning Plates, bring out the strongest Chains and Fire-forks, and the grate of Iron, set it on the fire, bind the Rebel hand and foot, and when the grate is red hot, on with him, rost him, broyl him, toss him, turn him, upon pain of our high displeasure do every man his Office, O ye Tormentors*; Immediately his command was obeyed; and after many cruel Tortures, this meek Lamb was laid, I will not say upon a Bed of fiery Iron, but on a soft down Bed, so mightily did God work for his Servant, and so miraculously did he temper this Element of Fire, that it was not a Bed of consuming pain, but of nourishing rest unto *Lawrence*, so that the Emperor, and not *Lawrence* seemed to be tormented, the one broyling in the flesh, the other burning in his heart; when this Triumphant Martyr had been pressed down with Fire-forks for a great while in the mighty Spirit of God he spake thus to the Tyrant

This side is now roasted enough,
Turn up O Tyrant Great;
And try whether roasted or raw,
Thou thinkst it's better meat.

By the couragious Confession of this worthy and valiant Deacon, a Roman Soldier was converted to the same Faith, and desired to be Baptized, whereupon he was called before the Judge, scourged, and afterward beheaded, *Acts and Monu.*

XXVI. In the *Arrian* persecution in *Africa*, there was one *Saturus* a Nobleman, eminent for Piety, whom the Tyrant much laboured to withdraw from the Christian Profession; but he refusing, the King told him, that if he presently consented not, he should forfeit his House, his Lands, his Goods, and his Honours, that his Children and Servants should be sold, and his Wife should be given to his Camel-driver, or one of the basest of his Slaves: but when threats prevailed not, he was

cast

A Polonian Souldier encounters & overcomes a Lyon. Page. 64

Amurath Emp Turks Killed by Cohelitz a Christian Souldier Page. 69

cast into prison; and when his Lady heard her doom, she went to her husband as he was praying, with her Garments rent, and her hair dishevel'd, her children at her heels, and a sucking Infant in her Arms, and falling down at her husbands feet, she took him about the Knees, saying, *Have compassion, O my sweetest, of me thy poor Wife, and of these thy Children, look upon them, let them not be made Slaves, let not me be yoaked in so base a Marriage; consider that what thou art required to do, thou dost it not willingly, but art constrained thereunto, and therefore it will not be laid to thy charge*; But this valiant Soldier of Christ answered her in the words of *Job*, *Thou speakest like a foolish Woman, thou actest the Devils part; If thou truly lovedst thy Husband, thou wouldst never seek to draw him to sin, that may separate him from Christ, and expose him to the second death; know assuredly that I am resolved, as my Saviour Christ commands me, to forsake Wife, Children, House, Lands, &c. that so I may enjoy him, and be his Disciple.* And accordingly he was despoiled of all and turned out a begging, yea, all Persons were forbid to harbour or releive him. *Acts and Monum.* Vol. 1.

XXVII. St. *Jerom* discovered his Christian Resolution by this Speech, *If*, said he, *my Father stood weeping on his knees before me, and my Mother hanging on my neck behind and all my Brethren, Sisters, Children, Kindred, and kinsfolks howling on every side to retain me in a sinful life, I would fling my mother to the ground, despise all my kindred, run over my Father, and tread him under my feet, that I might run to Christ when he calleth me*; After his Condemnation by the cruel Papists, he said, *I after my death will leave a remorse in your Consciences, and a Nail in your hearts, and I here cite you all to answer to me before the high and just Judg within an hundred years*; when he was brought forth to Execution, they prepared a great & long paper, painted about with red Devils, which when he beheld, throwing away his Hood, he put on this Miter upon his head, saying, *Our L. J. Christ when he suffered death for me, the most wretched Sinner did wear a Crown of Thorns upon his head, and I for his sake will willingly wear this Cap*; as he went to his suffe-

ring, he sang some Hymns, and coming to the place of Execution, he was bound to the stake, and so fire was set to him, which he endured with admirable valour; for standing at the stake bound, and the Executioner kindling the fire behind him, he bid him kindle it before his face, *For*, said he, *if I had been afraid of it, I had not com to this place, having had so many opportunities offered me to escape it*; The whole City of *Constance* admired his Christian courage and resolution. At his giving up the Ghost he said,

Hanc animam in flammis offero, Christe, tibi.

This Soul of mine in flames of fire,
O Christ I offer thee.

XXVIII. Many Christians being assembled together in a *Church Maximinus* the Tyrant, Emp. commanded it to be surrounded with armed Men, and set on fire, but first proclaimed, that whosoever desired life should come forth, and worship the Idols, whereupon one stepping up into a Window, answered in the name of all the rest; *We are all Christians, and will do service to none but the true God*; Upon which speech the fire was kindled, and there were burnt many thousands of Men, Women, & Children. In *Thebaide* so many Christians were slain, that the swords of the tormentors grew blunt, and they were so tired, that they were fain to sit down, and rest them while others took their places, and yet the Martyrs were no whit discouraged, but to the last gasp sung Psalms of Praise unto God. *Acts and Mon.* Vol. 1.

XXIX. *Theodosius* the great, a Christian Emperor, having in *Ægypt* abolished their Heathenish Sacrifice and Worship, upon pain of Confiscation and death; the People fearing that the omission of their accustomed Superstitions, would make the River *Nilus* (which they honoured as a God) keep in his streams, and not water the Land as formerly, they thereupon began to mutiny; whereupon the President writ to the Emperor, beseeching him for once to gratify the People, by conniving at their Superstition, to whom he Heroically answered; *That it was better to continue faithful and constant to God*,

than

than to prefer the overflowing of Nilus, *and the fertility of the Earth before Piety and Godliness; and that he had rather* Nilus *should never overflow, than that they should make it rise by Sacrifices and Inchantments.* Sozomen.

XXX. *Benevolus* was offered preferment by *Justina* the Empress, an *Arrian*, if he would be an Instrument of some vile service, 'What, *saith he*, do you promise 'me an higher place for a reward of Iniquity, nay take 'this away, that I have already with all my heart, so 'that I may keep a good conscience. And thereupon he threw his Girdle at her feet, which was the Ensign of his Honour. *Acts and Mon.* Vol. 1.

XXXI. It is said of *Luther*, that he alone opposed all the world; he used to say, 'Let me be counted proud 'or passionate, so I be not found guilty of sinful silence, 'when the cause of God suffereth. Madness in 'this case is better than mildness; Moderation here 'is meer sottishness, yea, it is much worse. He being cited by an Herald of Arms to appear before the Council at *Wormes*, many of his Friends perswaded him not to adventure himself to such a present danger, to whom he answered, 'That he was resolved, and certainly 'determined to enter into *Wormes*, in the name of our 'Lord Jesus Christ, although he knew that there were 'as many Devils to resist him, as there were Tiles to 'cover the Houses in *Wormes*. His Christian Courage was extraordinary, and therefore when *Melanchton* knowing the rage of the Papists, and the Emperors threats to subvert the Gospel, was much troubled at it, and gave himself wholly up to grief, sighs, and tears, *Luther* writ thus to him, 'In private conflicts I am 'weak, and you are strong; but in publick conflicts 'you are found weak, and I stronger; because I am 'assured that our cause is just and true; if we fall, 'Christ the Lord and Ruler of the world falleth with 'us; and suppose he fall, I had rather fall with Christ, 'than stand with *Cæsar*, I extreamly dislike your ex-'cessive cares, with which you say you are almost con-'sumed, that these reign so much in your heart, it is

'not from the greatness of your dangers, but from the 'greatness of your incredulity; if the cause be bad, let 'us recant it, and fly back, if it be good, why do we 'make God a Lyar, who hath made us these great pro- 'mises, *cast thy care upon the Lord*, &c. *Be of good comfort, 'I have overcome the world.* If Christ be the Conqueror 'of the world; why should we fear it, as if it would 'overcome us? A man would fetch such sentences as 'these upon his knees from *Rome* to *Jerusalem*; be not 'afraid, be couragious and cheerful, sollicitous for 'nothing; the Lord is at hand to help us. When King *Henry* the Eighth of *England* had writ bitterly against *Luther*, *Let the* Henries, says he, *the Bishops, the Turk, and the Devil himself do what they can, we are Children of the Kingdom, worshipping, and waiting for that Saviour, whom they, and such as they spit upon and crucify*, *Erasmus* writes thus, *If* saith he, *Luther commending the Kings good intention, had proceeded by strong Arguments without violating Kingly Majesty in my judgment he had taken a better course for the defence of his cause, for what made* Luther *use these words in his Book*, come hither my Lord *Henry*, and I will teach you; to this *Luther* replies, *If any man*, saith he, *be offended at my sharpness against the King, let him know that in that Book I deal with senseless Monsters, who contemned my best and most modest writings, and by my Humility and Modesty were more hardned in their Errors; Besides I abstained from bitterness and Lies, with which the Kings Book was stuffed, neither is it any wonder if I contemn & bite an earthly King, when as he feared not at all in his writing to blaspheme the King of Heaven, & to prophane his Truth with virulent Lies.* When *Luther* came to die, the Will which he made concerning his Wife and Child, was as follows; *O Lord God, I thank thee, that thou wouldst have me live a poor and indigent Person upon Earth, I have neither House nor Land, nor Possessions, nor Money to leave, thou Lord hast given me Wife and Children, them Lord I give back to thee, nourish, instruct, and keep them; O thou Father of Orphans, and Judge of the Widows, do to them as thou hast done to me.* When he was ready to die, *Justus Jonas*, and *Cælius* said

to

to him, O Reverend Father, do you die in the constant confession of the Doctrine of Christ, which you have hitherto Preached; to which he answered, *Yea*, which was the last word he spake; He made this verse some time before his death;

Pestis eram vivus, moriens ero mors tua Papa.

I living stopt *Romes* breath.
And dead will be *Romes* death.

One saith of him, that *Luther* a poor Friar should be able to stand against the Pope, was a great Miracle; that he should prevail against the Pope was a greater; and after all, to die in peace was the greatest of all. *Clarks Mirror.*

XXXI. Mr. *Woodman* a Martyr in Queen *Maries* Reign, speaks thus of himself; *When I have been in Prison wearing Bolts and Shackles, sometimes lying upon the bare ground, sometimes sitting in the Stocks, sometimes bound with Cords, that all my Body hath been swoln, and I like to have been overcome with pain; sometimes forced to lie about in the Woods, and Fields, wandring too and fro; sometimes brought before the Justices, Sheriffs, Lords, Doctors, and Bishops; sometimes called Dog, Devil, Heretick, Whoremonger, Traytor, Thief, Deceiver, &c. yea, and they that did eat of my Bread, and shou'd have been most my Friends by Nature, have betrayed me, yet for all this, I praise my Lord God that hath separated me from my Mothers Womb; all this that hath happened to me, hath been easie, light, and most delightful, and more joyful Treasure than ever I possessed.* Acts and Mon.

XXXII. Archb. *Cranmer* by the wily subtleties, and large promises of the Papists, was drawn to subscribe to a Recantation, yet afterward by Gods great mercy he recovered again; and when he was at the stake, and the fire kindled about him, he stretched out his right hand wherewith he had subscribed, and held it so stedfastly, and unmoveably in the flame (saving that he once wiped his face with it) that all men saw his hand

burned, before the fire touched his Body, he also being replenished by the Holy Spirit, did abide his burning with such constancy and stedfastness, that always standing in the place, his body moved no more than the stake to which he was bound. *Acts and Mon.*

XXXIII. *Henry* Prince of *Saxony*, when his Brother *George* sent to him, that if he would forsake his Faith, and turn Papist, he would leave him his Heir, but he made him this Answer, *Rather than I will do so, and deny my Saviour Jesus Christ, I and my* Kate, *each of us with a staff in our hands, will beg our bread out of his Countries.* Luth. Colloq. p. 248.

XXXIV. Mr. *James Bainham* being at the stake, in the midst of the burning fire, his Legs and Arms being half consumed, spake thus to the standers by, *O ye Papists, behold you look for Miracles, and here now you may see one; for in this fire I feel no more pain than if I were in a bed of Down and it is to me as a bed of Roses.* Acts and Mon.

XXXV. The Earl of *Morton* a Religious and Prudent man, who was sometimes Regent in *Scotland* in King *James* his Minority, when the King had taken the government into his own hand, was falsly accused, and unjustly condemned by his crafty & malicious adversaries; the morning before he suffered, Mr. *Lawson* and two or three other Ministers of *Edenburgh* came to visit him, asking him how he had rested that night? To whom he answered, *That of a long time he had not slept more soundly, now I am,* said he, *at the end of my Troubles. Some nights before my Tryal I was thinking what to answer for my self, and that kept me from sleep, but this night I had no such thoughts.* When he came to the Scaffold he exhorted the People to continue in the profession of the true Religion, and to maintain it to the utmost of their power, intreating them to assist him in their Prayers to God; then going couragiously to the block, he laid down his head, and cried aloud, *Into thy hand O Lord I commit my Spirit, Lord Jesus receive my Soul.* Which words he repeated, till his head was severed from his Shoulders, *A. B. Spotswood. Hist. Scotland,* p. 314.

XXXVI.

XXXVI. The Lord *Henry Otto* being condemned at *Prague* for the Protestant Religion, at the place of Execution, he said, *I was lately troubled, but now I feel a wonderful refreshing in my heart*; And lifting up his hands to Heaven, he added, *I give thee thanks O most merciful Saviour who hast been pleased to fill me with so much comfort, O now I fear death no longer, I shall die with Joy.* About the same time two Dutchmen were taken at *Prague*, and accused by some Monks of *Lutheranism*, for which they were condemned to be burnt; as they went to the place of Execution, such gracious words proceeded out of their mouths as drew Tears from the Spectators eyes; when they came to the stake, they exceedingly incouraged each other, one of them saying, *Since our Lord Christ hath suffered such grievous things for us, let us chearfully suffer for him, & rejoyce that we have found so much favor with him, that we are accounted worthy to die for the Word of God*; The other said; *In the day of my Marriage I found not so much inward Joy as I now do*; When the fire was put to them; they said with a loud voice, *Lord Jesus thou in thy sufferings didst pray for thine enemies, therefore we also do the like.* Clarks Martyr. p. 177.

XXXVII. In the year 1555. ther was one *Algerius* a student of *Padua* in *Italy*, a young man of excellent learning; who having attained to the knowledge of the Truth, ceased not by instruction and example to teach others; for which he was accused of heresie to the Pope, by whose command he was cast into prison at *Venice*, where he lay long, and during that time he wrote an excellent Letter to the afflicted Protestants, wherein among many other divine expressions, he thus writeth; *I cannot but impart unto you some portion of my Delectations, and Joys which I feel and find, I have found honey in the intrals of a Lyon, who will believe that in this dark Dungeon I should find a Paradise of pleasure? For in the place of sorrow and death dwells tranquillity, and hope of life, in an infernal Cave I have joy of Soul, where others weep, I rejoyce; where others tremble, there I find strength and boldness; all these things the sweet hand of the Almighty doth minister unto*

me; behold he that was once far from me, whom I could scarce feel before, I now see apparently; whom I once saw afar off, I behold now near at hand; whom once I hungred for, he now approaches, and reaches his hand to me. He doth comfort me, and fills me with gladness; he drives away all sorrow, & strengthens incourages, heals, refreshes, and advances me; O how good is the Lord? who suffers not his servants to be tempted above their strength; O how easy & sweet is this yoak! Learn therefore how amiable and merciful the Lord is, who visiteth his Servants in temptation, and disdains, not to keep them company in such vile and stinking Dungeons. And in conclusion he subscribes his Letter, *From the delectable Orchard of the* Leonine *Prison.* Clarks Martyr. p. 270.

XXXVIII. *Hen Voes, & Jo. Esch,* who had been sometimes *Augustine* Fryers, being converted, they were condemned for the Protestant Religion, for which they gave thanks to God their Heavenly Father, who of his great goodness had delivered them from the false and abominable religion, making them Priests to himself, & receiving them to himself as a Sacrifice of a sweet savour; they went joyfully to the place of execution, protesting that they died for the glory of God, and the Doctrine of the Gospel, as true Christians, and that it was the day which they had long desired; they joyfully imbraced the stake, and endured patiently the torments of the fire; singing Psalms, and rehearsing the Creed in Testimony of their Faith, when the fire was kindled at their feet, one of them said, *Methinks you do strew Roses under my feet.* Clarks Martyr. p. 279.

XXXIX. *Peter Spengler* a pious and learned Minister in *Germany*, being condemned to death, as he was going to Execution, said, *I shall be an acceptable Sacrifice to my Saviour Jesus Christ, who hath given me a quiet conscience, as knowing my self innocent from the Crimes objected against me; as for my death it is all one to me whether I die thus or no, for if you had let me alone, I must shortly have forsaken this skin, which already scarcely hangs to my Bones; I know that I am a mortal and corruptible Worm, I have long desired my last day, and have oft prayed that I might be delivered out of this*

mortal

mortal body to be joined to my Saviour Jesus Christ. Another Godly Martyr in that Country feeling the violence of the flames, said, *O what a small pain is this, if compared with the Glory to come?* One *Audebert* a *French* Protestant being condemned to be burnt; when she was brought forth to Execution, and had a Rope put about her, she called it her *Wedding Girdle, wherewith she would be Married unto Christ*, and being to be burned upon a *Saturday*, she said, *On a* Saturday *I was first Married, & on a* Saturday *I shall be Married again*; She much rejoyced when she was put into the Dung-cart, & shewed such patience and constancy in the fire, as made all the Spectators to wonder at it, *Clarks Martyr.* p. 320.

XL. Mr. *John Rogers*, the first Martyr in Queen *Maries* days, the Lords day before his death, drank to Mr. *Hooper*, who lay in a Chamber beneath him, bidding the Messenger to commend him to him, and tell him, *That there was never little Fellow would better stick to a man than he would to him*, supposing that they should be both burned together, though it fell out otherwise. *Clarks Martyr.* p. 489.

XLI. Mr. *Lawrence Saunders*, whilst he was in Prison, writ thus to his Wife, *I am merry, and trust through Gods mercy I shall be merry in spight of all the Devils in Hell. Riches I have none to endow you with, but the Treasure of tasting how sweet Christ is to hungry Consciences, whereof I do thank my Christ I feel my part, this I bequeath unto you, & to the rest of my beloved in Christ.* And again, *Oh what worthy thanks can be given to our gracious God, for his unmeasurable mercies so powerfully poured out upon us; & I most unworthy wretch cannot but bewail my great ingratitude toward so gracious a God, & so loving a Father; I beseech you all as for my other sins so especially for my sins of unthankfulness to crave pardon for me in your earnest prayers; to number Gods mercies in particular, were to number the drops of water in the Sea, the sands on the shore, and the stars in Heaven; O my dear Wife and Friends rejoice with me, I say rejoice with Thanksgiving, for this my present promotion, in that I am made worthy to magnify my God not only in my life, by my slow mouth, &*

uncircumcised lips, bearing witness to his Truth, but also by my blood to seal the same, to the glory of my God, and to the confirming of his True Church, I do profess to you that the comforts of my sweet Christ do drive from me the fears of death. Clarks Martyr. p. 509.

XLII. When Dr. *Rowland Taylor* was brought before *Stephen Gardiner* Lord Chancellor, he said to him, 'Art 'thou come thou Villain? How darest thou look me in the face for shame? Knowest thou not who I am? To whom Dr. *Taylor* answered with Courage; 'How 'dare you for shame look any Christian man in the 'face, seeing you have forsaken the Truth, denied our 'Saviour Christ, and his Word, and done contrary to 'your Oath and Writing? And if I should be afraid 'of your Lordly looks, why fear you not God the Lord 'of us all; As he was going to *Hadly* to be burnt, when he came within two miles of it, he desired to alight, and when he was down, he leapt, and fetcht a frisk or two, saying, 'God be praised I am now almost at my home, and have not above two stiles to go over, and then I am even at my Fathers House. *Clarks Martyr.* p. 509.

XLIII. Bishop *Ridley* in a Letter to Mr. *Bradford* writes thus, 'Sir, blessed be God, notwithstanding our 'hard restraint, and the evil report raised of us, we are 'merry in God, and all our care is, and by Gods Grace 'shall be, to please and serve him, from whom we 'expect after these temporary, and momentary 'miseries, to have eternal joy, and perpetual felicity, 'with *Abraham*, *Isaac* and *Jacob*, &c. The night before he suffered, he said, 'Though my breakfast will be 'somewhat sharp and painful, yet I am sure my supper 'shall be more pleasant and sweet. *Clarks Martyr.* p. 521.

XLIV. Mr. *Bradford* said, *I thank God more for this Prison, and dark Dungeon, than for any Pardon; yea than for any pleasure that ever I had; for in it I find God my most sweet God always.* He also told a friend that lay with him in the same Bed in Prison, that even in the time of his Examination before *Stephen Gardiner*, he was wonderfully comforted, not only in Spirit, but also in

Body;

Body; for he received a certain Taſt of the Holy Communion of Saints, whilſt a moſt pleaſant refreſhing did iſſue from every part of the Body to the ſeat and place of the Heart, and from thence to all the parts again. *Clar. Mar.* p. 94.

XLV. Biſhop *Latimer* being brought before the Privy Council, was there entertained with many ſcoffs and ſcorns, and from thence was ſent Priſoner to the *Tower*, where God gave him ſuch a valiant Spirit, that he did not only bear the terribleneſs of his Impriſonment with admirable patience, but he derided, and laughed to ſcorn all the doings and threats of his Enemies. *Ibid. p.* 528.

XLVI. Mr. *John Philpot* having lain for ſome time in the Biſhop of *Londons* Cole-houſe, the Biſhop ſent for him, and among other queſtions, asked him why they were ſo merry in Priſon? Singing, ſaith he, and rejoicing in your naughtineſs, as the Prophet ſpeaks, whereas you ſhould rather lament and be ſad; Mr. *Philpot* anſwered, 'My Lord, the mirth that we make, is but 'in ſinging certain Pſalms, as we are commended by 'St. *Paul*, to rejoyce in the Lord, ſinging together 'Hymns, and Pſalms; for we are in a dark, comfortleſs 'place; and therefore we thus ſollace our ſelves; I truſt 'therefore your Lordſhip will not be angry, ſeeing the 'Apoſtle ſaith, *If any be of an upright heart; let him ſing* '*Pſalms.* And we to declare that we are of an up-'right mind to God, though we are in miſery, yet re-'freſh our ſelves with ſuch ſinging; After ſome other diſcourſe, ſaith he, I was carried back to my Lords Cole-houſe, where I with my ſix Fellow-Priſoners do rouze together in the ſtraw as cheerfully I thank God, as others do in the *Beds of Down.* And in a Letter to a Friend he thus writes; 'Commend me to Mr. *Elſing* 'and his Wife, and thank him for providing me ſome 'eaſe in my Priſon, and tell him, that though my 'Lords Cole-houſe is very black, yet it is more to be 'deſired of the Faithful than the Queens Palace; the 'World wonders how we can be ſo merry under ſuch

extream

'extream miseries, but our God is Omnipotent, who 'turns misery into felicity; believe me, there is no such 'joy in the world as the People of God have under the 'Cross of Christ; I speak by experience, and therefore 'believe me, and fear nothing that the world can do 'unto you, for when they imprison our Bodies, they set 'our Souls at liberty to converse with God, when they 'cast us down, they lift us up; when they kill us, then 'do they send us to everlasting life; what greater glo-'ry can there be then to be made conformable to our 'Head Christ; and this is done by Affliction, O good 'God, what am I, upon whom thou shouldst bestow 'so great a mercy? This is the way, though it be nar-'row, which is full of the Peace of God and leadeth 'to eternal bliss; oh how my heart leapeth for Joy, 'that I am so near the apprehension thereof, God for-'give me my unthankfulness, and unworthiness of so 'great Glory; I have somuch Joy, that though I be in 'a place of darkness and mourning, yet I cannot la-'ment; but both night and day am so full of Joy, as I 'never was so merry before, the Lords name be praised 'for ever; our Enemies do fret, fume, and gnash 'their Teeth at it; O pray instantly that this Joy may 'never be taken from us, for it passeth all the de-'lights in this world, this is the peace of God that 'passeth all understanding; this peace the more his 'chosen are afflicted, the more they feel it, and there-'fore cannot fail neither for fire nor water. *Ibid. p.* 534.

XLVII. Thus the Lion of the Tribe of *Juda* puts into his Servants his own Spirit, from whence proceeds their transcendent zeal and courage for the Truth; from this Spirit it was that *John Rabesk* a *French* Protestant, being required to pronounce *Jesu Maria*, and to joyn them together in one Prayer, answered, 'That if his Tongue 'should but offer to pronounce those words at their 'bidding, himself would bite it asunder with his 'Teeth. Another Martyr said, 'If every hair of my 'head were a man, I would suffer death in the Opi-'nion, and Faith I am now in. This Spirit was in St.

Athanasius,

Athanasius, *Ambrose*, *Flavel*, and that noble Army of Martyrs; one of them told the Persecutors, *That they might pluck the Heart out of his Body, but could never pluck the Truth out of his Heart*; another said, *That the Heaven, should sooner fall than he would turn*, a third said, *Can I die but once for Christ?* Thus did they undervalue life, and despise death, through that Divine Valour wherewith they were inspired, though death in itself is the King of Terrours, and very dreadful to man naturally, as by the following Example is demonstrated, with which I shall conclude this particular.

XLVIII. A Christian King in *Hungary* being on a time very sad, his Brother a Jolly Courtier, would needs know of him what ailed him, *O Brother*, said he, *I have been a great sinner against God, and I know not how to die, nor to appear before God in Judgment.* These, said his Brother, are melancholy thoughts, and withal made a jest at them; the K. replied nothing for the present; but the custom of the Country was, that if the Executioner came, and sounded a Trumpet before any mans door, he was presently to be led to Execution; the King in the dead time of the night, sends the Hangman to sound his Trumpet before his Brothers door, who hearing it, and seeing the Messenger of Death, flies pale, and trembling, into his Brothers presence, beseeching him to tell him wherein he had offended; *O Brother*, replied the King, *you have never offended me*; *and is the sight of my Executioner so dreadful, and shall not I that have greatly, and grievously offended God, fear to be brought before the Judgment Seat of Christ.* Clarks Mirrour, p. 138.

XLIX. Thus far we have seen the excellent effects of Natural and Christian Magnanimity, Courage, & Faithfulness; there is yet another sort of *Fidelity*, which is exceeding Praise-worthy, which is the *Faithfulness* of some men to their Engagements; and the Trust reposed in them; the *Syrians* were looked upon as men of no Faith, and not fit to be trusted by any man, and that besides their curiosity in keeping their Gardens, they had scarce any thing in them that was commendable.

The

The *Greeks* also laboured under this imputation, as being as false as they were Luxurious and Voluptuous; It is strange, that those who were so covetous after all other kinds of improvement and knowledge, should in the mean time neglect that, which sets a fuller value upon man, than a thousand other accomplishments, namely his fidelity to his Promise and Trust.

L. *Ferdinand* the first King of *Spain* left three Sons behind him, *Sanctius*, *Alphonsus*, and *Garcius*, amongst whom he had also divided his Kingdoms; but they lived not long in mutual Peace, for soon after the death of their Father, *Sanctius*, who was of a fierce, and violent disposition, made War upon his Brother *Alphonsus*, overcame, and took him Prisoner, and thrust him into a Monastery; constrained Religion lasts not long, and therefore he privately deserted his Cloyster, and in company only of one Earl, he fled for protection to *Almenon* King of *Toledo*, who was a Moor, and an Enemy to the others Religion; but there had been Friendship and Peace betwixt them, and *Ferdinand* the Father of this distressed Prince, and upon this account he chose to commit himself unto his Faith, and was cheerfully received by him; he had not been long with him, when in the presence of the King, the hair of this Prince was observed to stand up an end, in such manner, that being several times stroked down by the hand, they still continued in their upright posture. The *Moorish* Sooth-sayers interpreted this to be a Prodigy of ill signification, & told the King that this was the man that should be advanced to the Throne of *Toledo*, and thereupon persuaded to put him to death; the K. would not do it, but preferred his Faith given, to the fear he might apprehend. and thought it sufficient to make him swear, that during his life he should not invade his Kingdom; a while after King *Sanctius* was slain by Conspirators at *Zamora*, & his Sister *Vratta* being well affected to this her Brother, sent him a Messenger, with Letters to invite him to the Kingdom, advising him by some craft, with all speed to quit the Country of the

Barba-

Barbarians where he was; *Alphonsus* bearing a grateful mind, would not relinquish his Patron in this manner, but coming to *Almenon*, acquainted him with the matter; *And now* said he, *noble Prince, compleat your Royal Favours toward me, by sending me to my Kingdom, that as hitherto I have had my life, so I may now also receive my Scepter by your generosity*; The King imbraced him, and wished him all happiness, *But*, said he, *you had lost both Crown and life, if with an ungrateful mind you had fled without my knowledge; For I knew of the death of* Sanctius, *and I silently waited what course you would take, and had disposed upon the way, such as should have returned you back from your flight, had it been attempted. But no more of this, all I shall require of you is, that during your life you shall be a true friend to me and my elder Son* Hissemus. And so sent him away with Money, and an honourable retinue; this *Alphonsus* did afterward take the City, and Kingdom of *Toledo*, but it was after the death of *Almenon* and his Son. *Lipsius Mon.* p. 321.

LI. *Antaff* King of some part of *Ireland*, warring against King *Ethelstan*, disguised himself like an Harper, and came into *Ethelstans* Tent, whence being gone, a Soldier that knew him, discovered it to the King, who being offended with the Soldier for not declaring it sooner, the Soldier made this answer; *I once served* Antaff *under his pay as a Soldier, and gave him the same Faith I now give you, if then I should betray him, what trust could your Grace repose in my Truth; let him therefore die, but not by my treachery, and let your care remove your Royal self from danger, remove your Tent from the place where it stands, lest at unawares he set upon you.* Which the King did, and the Bishop pitching in the same place, was that night with all his Retinue slain by *Antaff*, hoping to have surprized the King, and believing he had slain him, because he himself knew his Tent stood in that place. *Speeds Chronicle.* p. 381.

LII. *Henry*, King of *Arragon* and *Sicily*, was deceased, and left *John* his Son, a Child of twenty two months of Age, behind him, intrusted to the care and fidelity

of

of *Ferdinand*, the Brother of the deceased King, and Uncle to the Infant; he was a man of great virtue and merit, and therefore the Eyes of the Nobles and People were upon him, and not only in private discourses, but in the publick Assembly, he had the general voice, and mutual consent to be chosen King of *Arragon*, but he was still deaf to these proffers, alledging the right of his Infant Nephew, and the custom of the Country, which they were bound the rather to maintain, by how much the weaker the young Prince was to do it; yet he could not prevail, though the Assembly was adjourned for that time; they met again in hopes that having time to consider of it, he would now accept it, who being not ignorant of their purpose, had caused the little Child to be clothed in Royal Robes, and having hid him under his Garment, went and sate in the Assembly; then *Paralus*, Master of the Horse, by common consent did again ask him, *Whom O Ferdinand is it your pleasure to have declared our King?* He with a severe look & voice replied, *Whom but* John *the Son of my Brother*; and withal took forth the Child from under his Robe, and lifting him up upon his Shoulders, cryed out, *God save King* John, and commanding the Banners to be displayed, cast himself first to the ground before him, and then all the rest moved by his example did the like. *Camer. Horæ Subs.* p. 154.

LIII. *Flectius* a Nobleman, was made Governor of the City, and Castle of *Conimbria* in *Portugal*, by King *Sanctius*, 1243. This *Sanctius* was too much swayed by his Wife *Mencia*, and over-addicted to some Court Minions and Favourites, by reason of which there was a Conspiracy of the Nobles against him, and the matter was so far gone that they had got leave of Pope *Innocent* to translate the Government of the Kingdom to *Alphonsus* the Brother of *Sanctius*; hereupon followed a War, the minds of most men were alienated from their natural Prince; but *Flectius* was still constant, enduring the Siege and Arms of *Alphonsus*, and the whole Nation, nor could he any way be perswaded, till he

heard

heard that *Sanctius* was dead in banishment at *Toletum*; for whom now should he fight, or preserve his Faith? they advised him therefore to follow Fortune, and to yield himself, and not change a just Praise, for the Title of a Desperado and a Madman; *Flectius* heard, but believed them not, he therefore beg'd leave of *Alphonsus*, that he himself might go to *Toletum*, and satisfy himself. It was granted, & he there found that the King was indeed dead & buried, & therefore that he might as well be free in his own conscience, as in the opinion of men; he opened the Sepulcher, and with sighs, and tears, he delivers the very Keys of *Conimbria* into the Kings hands with these words; *As long, O King, as I did judge thee to be alive, I endured all extremities; I fed upon Skins and Leather, and quenched my thirst with Urin; I repressed or quieted the minds of the Citizens that were inclining to Sedition, and whatsoever could be expected from a faithful Man, and one sworn to thy interest, that I performed, and persisted in, only one thing remains, that having delivered the Keys of the City to thine own hands, I may return freed of my Oath, and to tell the Citizens their King is dead, God send thee well in another, and a better Kingdom.* This said, he departed, acknowledged *Alphonsus* for his lawful Prince, and was ever after faithful to him. *Lipsius Monit.* p. 324.

LIV. *Sanctius* King of *Castile*, had taken *Tariffa* from the *Moors*, but was doubtful of keeping it, by reason both of the Neighborhood of the Enemy, and the great cost it would put him to, there was with him at that time *Alphonsus Guzman*, a noble and rich Person, a great Man both in Peace and War; he of his own accord offered to take the care of it, and to be at part of the charge himself, and the King in the mean time might attend other affairs. A while after the Kings brother *John* revolted to the *Moors*, and with some Forces of theirs, suddenly sate down before *Tariffa*; the Besieged feared him not, but relyed upon their own, and their Governors Valour, only one thing unhappily fell out, the Son, and only Son of *Alphonsus* was unfortunately taken by the Enemy in the Fields, him they

shewed

shewed before the walls, and threatned to put him to a cruel death, unless they speedily yielded the Town; the hearts of all men were moved, only that of *Alphonsus*, who cried with a loud voice, that had they a hundred of his Sons in their power, he should not thereupon depart from his Faith and Loyalty; and saith he, *Since you are so thirsty for bland, there is a Sword for you*; throwing his own Sword over the wall to them; away he went, and prepared himself to go to Dinner, when upon the sudden there was a confused noise and cry that recalled him; he again repairs to the wall, and asking the reason of there amazement, they told him, *That his Son had been put to death with barbarous Cruelty*; *was that it then*, replied he? *I thought the City had been taken by the Enemy*. And so with his former unconcernedness, and tranquillity, he returned again to his Wife, and his Dinner; the Enemies astonished at the greatness of his Spirit, departed the Siege, without any further attempt upon the place. *Lipsius*.

LV. *Liangzus*, the Conductor of the Rebel Thieves, had seized the Empire of *China*, taken the Metropolis *Peking*, and upon the death of the Emperor, had seated himself in the Imperial Throne; he displaced, and imprisoned what great Officers he pleased; amongst the rest, was one *Us*, a venerable person, whose Son *Usanguesius* led the Army of *China*, in the confines of *Leatung*, against the *Tartars*; the Tyrant threatned this old man with a cruel death, if by his Fatherly power he did not reduce him with his whole Army to the acknowledgment of his power, promising great rewards to them both, if he should prevail, wherefore the poor old man writ thus to his Son; *Know my Son, that the Emperor* Zunchinus, *and the whole Family of* Taimingus *are perished; the Heavens have cast the Fortune of it upon* Licungzus, *we must observe the times, and by making a virtue of necessity, avoid his Tyranny, and experience his liberality; he promiseth to thee a Royal Dignity, if with the Army you submit to his Dominion, and acknowledge him as Emperor, my life depends upon thy Answer; consider what thou owest*

ist to him that gave thee life. To which his Son *Usanguinus* returned this answer; *He that is not faithful to his Soveraign, will never be so to me, and if you forget your duty and fidelity to your Emperor, no man will blame me, if I forget my duty & obedience to such a Father, I will rather die, than serve a Thief*; And immediately he sent an Ambassador to call in the aid of the *Tartars*, to subdue this Usurper of the Empire. *Hist. China.* p. 277.

CHAP. III.

The Transcendent Effects of Chastity, Temperance, and Humility; discovered in divers notable Histories.

THere is no vice whatever that is easy to overcome; but that of the lust of the flesh seems to have a peculiar difficulty in the conquest of it, as being born with us, and which accompanies us all along from the cradle to the Tomb for the most part; having so firmly fixed its roots within us, that not one of many is able to prevail against it; by how much the more strong therefore the Enemy is, and the more intimate and familiar he is with us, the more noble is the Victory, and the conquest more glorious, which yet some in all Ages have attained, as may appear by the following instances.

I. *Scipio* had taken the City of *New-Carthage*, where besides the rest of the Spoil, there were found a number of Boys and Girls, the children of the Nobility; amongst the rest, one Virgin was brought and presented to *Scipio*, whose marvellous beauty had attracted the eyes of all men whithersoever she went; it was supposed this would be no unacceptable present to the young General, but he as soon as he looked upon her, said only thus; *I would accept, and enjoy this virgin, were I a private person, and not in such command as I am, for the Commonwealth keeps my mind sufficiently imployed, yet I receive*

ceive her as a kind pledg to be by me restored, and returned where reason and humanity shall perswade; Thereupon he asked the young Lady of what Country she was, what her Birth was, and who her Parents; by whom he understood that she was a Princess, and contracted to *Lucius* a young Pr. of her Nation; the General therefore sent both for him and her Parents, and when come, setting the V. Lady by him, he spake thus to her Spouse; 'As soon as this Virgin was by my Soldiers brought & 'presented unto me, I did willingly behold the ex-'cellency of her form; and I praised the other accom-'plishments of her body and mind, for nature hath not 'brought us forth blind, and altogether ignorant of 'such things; love can reach even this breast of mine, 'but then it must be an honest one, and such as the 'time, and my affairs will permit, though therefore she 'is mine by the right of war, I am not desirous in the 'midst of Arms to be concerned in such matters, nor 'perhaps is it comely to detain from a valiant Person, 'one that is already contracted to him; I have learnt 'thus much from her, and have therefore sent for you, 'that I might see you, and that I (Heaven is my wit-'ness) a chast Man, might deliver this chast Virgin to 'you; she hath lived with me with that caution and 'reservedness, as if she had been with her own Parents; 'nor was it a gift worthy either of my self or thee, if 'either force, or private fraud had been any diminuti-'on to her Virtue, receive her inviolate, & enjoy her, 'nor will we have any other recompence besides thy 'self, that is, to have a cordial respect to *Scipio* and the '*Romans*; The young Prince was astonished for joy, the Parents fell down at the feet of *Scipio*, and laying there a considerable sum of Gold, offered it as her ransom; but he bid the young Prince take it as part of her Dowry from himself, above that which her Parents should give, thus did he overcome at once his Lust and his Covetousness, and by this one Noble Act of his, drew a great part of *Spain* to the side of the *Romans*, they striving with eagerness to be subject to a Person of so much Vertue. *Valer. Maxim.* p.133. II. St.

II. St. *Jerome* gives a relation of a young man of invincible courage, who when by all sorts of threatnings, he was not to be frighted into Idolatry, and the worship of the Heathen Gods, his Enemies resolved upon another course; they brought him into a Garden flowing with all manner of sensual pleasures and delights, there they laid him in a Bed of Down, safely inwrapped in a net of Silk amongst the Lillies and Roses, with the delicious murmur of the Rivulets, and the sweet whistling of the winds amongst the leaves, and then all departed, there was then immediately sent to him a young and most beautiful Strumpet, who used all the abominable tricks of her impure Art, and whorish villanies to draw him to her desire; the youth now fearing that he should be conquered with folly, who had triumphed over fury, resolutely bit off a piece of his own tongue with his teeth, spitting it in the face of the whore, and so by the smart of his wound extinguished the rebellion of his flesh. *Burtons Melanch.* p. 451.

III. *Euphrasia* a Virgin, being seized by a Soldier, and perceiving her self reduced to that condition, that neither her strongest resistance, nor tears could any longer defend her chastity from an armed and bold ravisher, she bids him forbear, and that she would redeem at a valuable rate what she could not obtain by all her intreaties; she tells him that she was skilled in Magick, and that she knew of a certain Ointment, with which, if he once anointed his Body, he should be proof either against Sword or Dart, and that she would impart this secret to him, which to that day she had kept private, upon condition, that he would solemnly swear from henceforth not to offer any injury to her Virgin modesty; the Soldier touched with the ambition of military glory, swore readily to do what she desired, she left him a while, and having melted some wax, and other ingredients, she anointed her neck and shoulders sufficiently with it, then coming to the young man, she said, *That you may understand that I have not dealt deceitfully with you, I will extort a belief from you at the hazard of my own Person;*

Persons; Come Soldier, and with the utmost force you are able, strike with your Sword upon this neck of mine, that I have so well secured with this Medicament, and thou shalt soon be convinced how safe I have rendred my self with this Artifice; He whose lust was almost extinguished by the fervent desire he had to make Tryal, drew out his sword, and with force enough, let drive at the place the Virgin had designed him; the sword entered so far into her throat, that with one and the same blow he cut off his hopes of enjoying the Virgin, and her fears of losing her Virginity. *Strada Prolus. Acad.* p. 117.

IV. *Sophronia Romana*, when she could no longer put off the importunity of the Prince Decius, who had before obtained the consent of her husband, desired som short time of retirement before she resigned up her self to him, and then with a Dagger which she had closely conveighed into her garments, she stabbed her self to death; of which Act, hear what the Poet says.

The Chast Sophronia *knows not how to escape,*
Th' inevitable danger of a Rape,
Cruel Sophronia *draws her hasty Knife;*
And would relieve her chastity with Life.
Doubtful Sophronia *knows not what to do,*
She cannot keep the one, and t'other too,
Sophronia's *in a strait; one Eye is fixt*
O'th Seventh *Commandment, t'other on the* Sixth.
To what extreams is poor Sophronia *driven!*
Is not Sophronia *left at* Six *and* Seven?

Again,

Sophronia *chuses rather to commit*
Self-murder than by violence to submit.
Her ventur'd Honour to th' injurious Trust
Of the Eye sparkling Tyrants furious Lust;
What means Sophronia? *Dare her Conscience frame*
To act a sin, but to prevent a shame?

V. *Ti-*

V. *Timoclea* was a Lady of *Thebes*, and at the taking of it, was forcibly ravished by a *Thracian* Prince, and she revenged the injury after this manner; dissembling the extream hatred which she bore to the Ravisher, she told him, she knew a place wherein much Treasure, and store of Gold was concealed; she led him to an out place belonging to the House, where there was a deep Well; & while the overcovetous *Thracian* leaned over to look into it, she tripped up his heels, and sent him to the bottom of it, with a quantity of stones after him to hinder his Resurrection from thence for ever to the world; being afterwards brought before *Alexander* the great, and charged with the death of this Captain of his, she confessed the Fact, and when he asked who she was, *I am*, said she, *the Sister of that* Theagenes *who died fighting valiantly against thy Father in the Fields of* Chæronea, the generous Prince hearing her resolute answer, freely dismissed her without punishment. *Plutarch's Lives*, p. 670.

VI. There was a Maid called *Lucia*, who lived a Virgin among many others, and whose exquisite beauty was sought unto with vehement sollicitation by a powerful Lord, who having command and authority in his hands, sent Messengers to seize on this innocent Lamb, and whilst they were at the Gate, threatning to kill her, and set all on fire, if this poor Creature was not delivered into their hands; the Virgin came forth, *What is it*, said she, *you demand? I beseech you tell me whether there be any thing in my power to purchase your Lord and Masters Love? Yes*, answered they in a flouting manner, *your eyes have gained him, nor can he ever have any rest till he enjoy them; Well go then*, said she, *only suffer me to go to my Chamber, and I will give satisfaction in this point*; The poor Virgin seeing her self between the Hammer and the Anvil, she spake to her Eyes, and said, *how my eyes are you then guilty? I know the reservedness and simplicity of your glances; nor have I in that kind any remorse of Conscience; but howsoever it be, you appear to me not innocent enough, since you have kindled fire in the heart of a man, whose hatred*

I have

I have always more esteemed than his love; quench with your blood the flames you have raised? Whereupon with a hand piously cruel, she digged out her Eyes, and sent the torn Relicks, imbrued in her blood to him that sought her, adding, *Behold what you love*; he seized with horror and astonishment, hastened to hide himself in a Monastery, where he remained the rest of his days. *Caussins Holy Court.* p. 106.

VIII. *Acciolin* a Tyrant of *Padua* in *Italy*, in 1253. surprized by Treason a little Neighbour City, called *Bassian*, at which surprizal *Blanch Rubea* was taken with her Sword in her hand, her Husband having been slain, fighting valiantly, she was disarmed, and dragged by violence before the Tyrant, who extreamly taken with her beauty, laboured both by promises and threatnings to corrupt her chast mind, but finding the fortress not to be overcome this way, he resolved to carry it by plain force; but *Blanch* made shift by some pretence to rid her self out of his hands; and recovering a Window, threw her self from thence headlong to the ground, where she lay weltring in her own blood; she was taken up half dead, carried to a bed, and carefully looked after; when some days were passed over, and she was perfectly recovered, she was again brought before *Acciolin*, where she still continued in her chast resolution, but the shameless Villain caused her to be bound, and held so fast by certain Grooms, the furtherers of his Debaucheries, that notwithstanding all the resistance she could possibly make, he defiled the Body of this excellent Lady; a mortal grief seized upon her for this execrable outrage, yet having dissembled it some few days, she gained leave of her Friends to see the body of her Husband, being then all putrified; at her desire The Tomb-stone was lifted up, and *Blanche* discovering the body, suddenly fell down upon it, drawing after her the stay that held up the stone, by the fall whereof her head was so bruised, and crushed, that death soon followed, and she was laid in the same Tomb with her beloved Husband. *Camer. Medit.* p. 224.

IX. Under

A Young Man Strangly Preserves His Religion & Chastily. Page. 113.

Ioan ye Lascivious Q. of Naples hangs her husband K Andrew Page 142.

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IX. Under this head may be likewise comprehended that Modesty and Shamefacedness that is in the nature of some Men, and Women, which is generally an argument of a Soul ingenuously and virtuously inclined, as we may collect from the following Examples, and we may also pity those whose Fate had been kinder, if their Faces had not been altogether so tender. *Maximilian* the first, Emperor of *Germany*, forbid expressly, that his naked body should be seen after he was dead; he was the Modestest of all Mortals, none of his Servants ever saw him obey the necessities of nature, nor but few Physicians his Urine. *Camer. Medit.* p. 160.

X. The *Milesian* Virgins were in time past taken with a strange distemper, of which the cause could not then be found out, for all of them had a desire to die, and a furious longing to strangle themselves; many finished their days this way in private; neither the Tears, nor Prayers of their Parents, nor the Consolation of their Friends prevailed any thing; but being more subtle and witty than those who were set to watch them, they daily thus died by their own hands; it was therefore thought, that this dreadful thing came to pass by the express will of Heaven, and was therefore greater than coud be provided against by humane industry; till at last, according to the advice of a wise Man, the Council published this Proclamation; *That every Virgin which from henceforth should lay violent hands upon her self, should, dead as she was, be carried stark naked along the Market-place*; by which means they were not only restrained from killing themselves, but also their desire of dying was utterly extinguished, a strange thing, that those who trembled not at death, which is the most formidable of all things, should yet, (through an innate Modesty) not be able to conceive in their minds, much less endure a wrong and reproach to that modesty, though dead. *Causins Holy Court.* p. 42.

XI. A young Gentlewoman of *Japan* in the *East-Indies*, being on her knees at the end of the Table, waiting on her Master in the Apartment of the Women,

and over-reaching her self to take a Flaggon that stood a little too far from her, she chanced to break wind backwards, which she was so much ashamed of, that putting her Garment over her head, she would by no means shew her face afterward, but with an inraged violence, taking one of her Nipples of her Breasts into her mouth, she bit it off with such fury, that she died in the place. *Mandelsloes Travels*, p. 190.

XII. In the same Country, 1639. there was a great Lord, who having had an exact search made for all the young handsom Damsels in his Province to be disposed into his Ladies Service, amongst the rest, there was one brought, whom he was so taken with, that he made her his Concubine; she was the Daughter of a poor Soldiers Widow, who hoping to make some advantage to her self by her Daughters Fortune, wrote her a large Letter, wherein she expressed her necessitous condition, and how she was forced to sue to her for relief; while the Daughter was reading this Letter, her Lord comes into the Room, and she being ashamed to discover her Mothers Poverty, endeavours to hide the Letter from him, yet could she not convey it away so, but that he perceived it; the disorder he observed in her countenance, made him suspect something of design, so that he pressed her to shew him the Letter, but the more importunate he was, the more unwilling was she to satisfy him; and perceiving there was no way to avoid it, she thrust it into her mouth so hastily, that thinking to swallow it down, it choaked her; this so incensed the Lord, that he immediately commanded her Throat to be cut, whereby they only discovered the Mothers Poverty, and the Daughters Innocency; he was so moved thereat, that he could not forbear expressing it by Tears, and it being not in his power to make any other demonstration of his affection to the deceased, he sent for the Mother, who was maintained (saith my Author) amongst his other Ladies at the time we spake of, with all imaginable respect. *Mandelsloes Travels*, p. 190.

XIII.

XIII. *Marcus Scaurus* was stermed, *The delight and glory of his Country*; He at such time as he heard the *Cimarians* beat the *Romans* at the River *Atheſis*, and that his Son, who was a *Roman* Soldier, was flying toward the City, ſent his Son word, *That he ſhould much more willingly meet with his Bones after he had been killed in fight, than to ſee him guilty of ſuch horrible Cowardice, as to fly, and therefore that if he had any kind of Modeſty remaining in him, degenerate Sot as he was, he ſhould ſhun the ſight of his diſpleaſed Father, for the memory of his own youth did admoniſh him what a kind of Son* Marcus Scaurus, *ſhould eſteem of, or deſpiſe.* Upon this news from the Father, the Sons modeſty was ſuch, that not preſuming to ſhew himſelf in his ſight, he was conſtrained to be more valiant againſt himſelf than the Enemy, and ſlew himſelf with his own Sword. *Val. Maxim.* p. 154.

XIV. Temperance and Sobriety is likewiſe a very commendable virtue, whether in meat, drink, or other things; and therefore when one of the *Spartans* was asked, why his Countrymen did uſe to eat and drink ſo very ſparingly, he anſwered, *It is becauſe we had rather conſult for others, than that others ſhould do ſo for us*, Sharply implying, that Luxurious and Intemperate men were utterly indiſpoſed, and unfit for Counſel, and that Temperance and Sobriety do uſually produce moſt wholſome advices; indeed as all other virtues are obſcured by the want of this, ſo both the body and mind are wonderfully improved by it.

XV. When *Pauſanias* had overcome *Mardonius* in Battel, and beheld the ſplendid Utenſils, and Veſſels of Gold & Silver belonging to the *Barbarian*, he commanded the Bakers and Cooks to prepare him ſuch a Supper as they uſed for *Mardonius*; which when they had done, and *Pauſanias* had viewed the Beds of Gold and Silver, the Tables, Diſhes, and other magnificent preparations in his amazement; he then ordered his Servants to prepare him ſuch a Supper as was uſual in *Sparta*, which was a course Treat with black Broth and the like; when they had done it, and the difference appeared to

be very strange, he then sent for the *Grecian* Commanders, and shewed them both Suppers, and laughing, said, *O ye* Greeks, *I have called you together for this purpose, that I might shew you the madness of the* Median *General, who when he lived such a life as this, must needs come to invade us who eat after this homely and mean manner.* Cam. Med. p. 365.

XVI. *Augustus Cæsar*, the Master of the World, was a Person of a very sparing Diet, and as abstemious in his drinking, he would feed of course Bread, and small Fishes, Cheese made of Cows Milk, green Eggs, and the like; he drank but a small quantity at once, and but thrice at one Supper, his Supper consisted generally of three, and when he desired to exceed, but of six Dishes, he delighted most in *Rhetian* Wine, yet seldom drank in the day time, but instead of drink, he took a sop of Bread in cold water or a slice of Cucumber, or a young Lettice head, or else some new gathered sharp and tart Apples, that had a kind of Winish Liquor in them; thus lived this great Person after a fashion, that some Coblers and Botchers, would almost be loth to be obliged unto. *Sueton. Hist.* p. 102.

XVII. The *Thracians* as they lived in a Country that abounded with all things, especially with good Wine, so they were a People somewhat too much addicted to Luxury; now when *Agesilaus* marched with his Army through their Country, the *Thracians* in honour of him, sent him a present of Meal, Geese, Cakes made of Honey, and divers other things of great price, together with Junkets, and variety of sweet meats; of all these, *Agesilaus* only accepted of the Meal, commanding that all the rest should be carried back again by those who had brought them; but when they importuned him with earnest intreaties, that he would be pleased to accept them; he commanded that all those things should be distributed, and divided among the *Helotes*, that is, a sort of Slaves belonging to the *Lacedemonians*; and when some asked him the reason of that Action of his, he told them, *That such kind of delicates*

were

were unseemly for Men who were addicted to the Study of Virtue and Valour, and that those things which insnared servile natures and dispositions should be kept far off from Men of Freedom and liberal Education. Langii Polyanthea p. 460.

XVIII. *Rodulphus* Emperor of *Germany*, did not at all differ from a private Person in his habit, and being at *Mentz*, he walked out one morning alone; the Air was cold and piercing, and therefore having observed a fire in a Bakers shop, he boldly went in, and began to warm himself; but the Woman of the House, judging of him only by his Apparel, after she had treated him with a more than sufficiency of ill language, began so to threaten him with scalding water, that he was constrained to depart: nor was he thus meanly accoutred upon ordinary days, but even in that great solemnity, when *Ottacarus* the King of *Bohemia* being overcome, was received by him to pay him homage upon his knees; the King of *Bohemia* came with a gallant and splendid retinue, his Attendants, and their Horses shone with Jewels, Gold and Silk, and when the Emperor was advised by his Nobles to appear in his Imperial Robes, *No*, said he, *the King of* Bohemia *hath often laughed at my Grey Coat, and now my Grey-Coat shall laugh at him.* Lipsius Monit. p. 357.

XIX. Mr. *Herbert* relates, that at the Reception of the *English* Lord Ambassador in the Court of *Persia*, the Potshaw, or Emperor of *Persia*, *Abbas*, sate upon two or three white silken shags, and though he was more beloved at home, more famous abroad, and more formidable to his Enemies than any of his Predecessors, yet he was seen at that time in a plain red Callico Coat, quilted with Cotton; as if he should have said, we might see his Dignity consisted in his parts and prudence, and that he did not endeavour to steal respect by borrowed colours, or rich Imbroideries. His Turbant was white and large, his waist was girded with a thong of Leather, and his Courtiers were but ordinarily attired. *Herberts Travels.* p. 170.

XX. *Alexander* the Great, in his Habit and Apparel, differed very little from a private person, and when one day after much labour and sweat, he was about to bath himself in the River *Cydnus*, he undressed himself in the sight of his Army, esteeming it a piece of Gallantry to shew that he was content with such apparel as was cheap, and easily procurable; as he was marching through some deserts in *Persia*, himself and his Army were in great streights for want of water, and one of his Soldiers having two of his Sons ready to die for Thirst, searched about, and at last found a little water, with which he filled a leather Bottle, and so was running with it to his Sons; but by the way meeting *Alexander*, he filled out the water in a dish, and offered it to him, *Alexander* asked him whither he was carrying it? The man told him, *To his Sons who were ready to die with Thirst*; *but*, said he, *Pray Sir do you drink it, for if my Sons die, I can get more; but if you die, we shall not have such another King*; *Alexander* hearing this, gave him the water again, and bid him carry it to his Sons; at another time being in the like streights in the Deserts of *Arabia*, some of his Soldiers by chance found some muddy water, wherewith one of them filling his Helmet, ran with it to *Alexander*; who took it, and thanked him for his diligence, but poured the water upon the ground, though he was exceeding thirsty, saying, *If I alone should drink, it would make my Souldiers languish*, and accordingly they seeing his Temperance, encouraged themselves by his Example, and marched forward. *Quintus Curtius.*

XXI. *Charles* the fifth, Emperor of *Germany*, was very frugal, especially once, being to make a Royal entrance into the City of *Millain*; there was great preparation for his entertainment, the Houses and Streets were beautified and adorned; the Citizens dressed in their richest Ornaments, and a golden Canopy was prepared to be carried over his head. And great expectation there was to see a great and glorious Emperor, but when he entred the City, he came in a plain black cloth

Cloak

Cloak with an old Hat on his Head, so that they who saw him, not believing their Eyes, asked which was he, laughing at themselves for being so deceived in their expectations. *Clarks Mirrour.* p. 233.

XXII. Mr. *Hollingsheld* writes, that he knew an old Man, who told of the former times in *England*, and affirmed, that if the Master of the House had a Matriss, a Flock-bed, and a sack of Chaff to rest his head on, he thought himself as well lodged as the Lord of the Town. For ordinarily they lay upon straw Pallets covered with Canvass, and a round log of Wood under their heads instead of a Bolster, saying, that soft Pillows were fit only for Women in Child-bed, and in a good Farmers House, it was rare to find four pieces of Pewter; and it was counted a great matter that a Farmer should shew five shillings, or a Noble together in Silver. *Clarks Mirrour.* p. 1.

XXIII. Let us next remark the Affability, and Humility of several Persons, and certainly the greatest Examples of Courtesie and Humility have been found amongst them that have been truly Great, and of the best merit, according to the advice of the Comedian.

When Fortune doth us most caress,
And higher still advance;
Then should we most our selves suppress,
As subject unto chance.

XXIV. *Elizabeth* was the Daughter of the King of *Hungary*, and was Married to *Lewis* Earl of *Thuringia*, yet in the midst of Riches and abundance, she affected Poverty, and Humility, sometimes when she remained at home with her Maids, she put on her meanest Apparel, saying, *That she would never use any of her Ornament whatsoever, if it would please the good and merciful God to put her into such a condition, wherein she might freely dispose of her self, and live according to her own inclination.* When she went to Church, her manner was to place her self amongst the poorer sort of Women; after the Death of

her Husband, she undertook a Pilgrimage, according to the Superstition of those times, wherein she gave to the poor and necessitous all that came to her hands to dispose of; she built an Hospital, wherein she made her self an Attendant upon the sick and poor, and when by her Father she was recalled into *Hungary*, she refused to go, preferring this manner of life before the enjoyment of a Kingdom. *Zuinglius Theat.* p. 85.

XXV. Upon the death of Pope *Paul* the Third, the Cardinals being divided about the Election, the Imperial party, which was the greatest, gave their Vote for Cardinal *Pool*, an *Englishman*, which being told him, he disabled himself, and wished them to chuse one that might be most for the Glory of God, and the good of the Church; upon this stop, some that were no Friends to *Pool*, and perhaps expected the place themselves, if he were put off, laid many things to his charge, and amongst others, that he was not without suspition of *Lutheranisme*, nor without blemish of Incontinence; but he cleared himself so handsomly, that he was now more importuned to take the place than before, and therefore one night, the Cardinals came to him being in bed, and told him they came to adore him, which is a circumstance of the new Popes Honour, but he being awakened out of his sleep, and acquainted with it, made answer, *That this was not a work of darkness, and therefore required them to forbear till next day, and then to do as God should put it into their minds*; but the *Italian* Cardinals attributing this his Humility to a kind of stupidity and sloth in *Pool*, looked no more after him, but the next day chose Cardinal *Montanus* Pope, who was afterward named *Julius* the Third. I have read of many that would have been Popes, but could not; I write this man one that could have been Pope, but would not. *Loyd's State Worthies.*

XXVI. Among other Virtues of the Lord *Cromwell* aforementioned, his Humility was admirable, of which, the following Relation is one instance. On a time as he was riding in his Coach with Archbishop *Cranmer* through

through *Cheapside*, he there espied a poor Woman of *Houston*, to whom he was indebted for certain old Reckonings, to the value of forty shillings, he caused her to be called unto him, where questioning with her what her name was, and where she lived, and withal asking her whether he was not somewhat indebted to her, she said, *yes, but that she never durst call upon him for it, though now she stood in great need of it*; He thereupon presently sent her to his House with one of his men, and when he came from the Court, he did not only discharge his debt, but gave her an yearly pension of four pound, and a Livery every year after, so long as she lived. *Clarks Lives.* p. 21.

XXVII. In the Reign of *Theodosius* the Emperor there happened a great tumult in *Thessalonica*, a rich, & populous City of *Macedonia*, amongst the People against the Magistrates and Governors under the Emperor & their Fury grew so great, that they slew them, which when *Theodosius* understood, he was so incensed against them, that he caused his Soldiers to put ten thousand of the common people to death, making no difference between the guilty and innocent; St. *Ambrose* hearing of it, when the Emperor came to Church, as his manner was, *Ambrose* set himself at the Church door, and that his Repentance might be as publick as his Offence, he told the Emperor, *That he should not enter there*, making a learned Oration to him, wherein he opened his fault, and then Excommunicated him; all which the Emperor heard with great patience, and returning to his Palace, he continued there eight months before he was Absolved, at the end whereof he said to one about him, *Truly I will go and see what Pennance my Pastor will lay upon me for mine offence*; and so he went to the Church door, where St. *Ambrose* was, and intreated him to absolve him; *But what Repentance have you shew'd*, said the Bishop, *for so hainous an Offence? And with what Salve have you healed so mortal a wound? You*, said the Emperor, *are to instruct, and shew me what I am to do, and you shall see I will accomplish what you shall prescribe.* The Bishop seeing the

Emperors Mildness and Humility, and judging it sufficient pennance, that he had been so long Excommunicated, courteously replied *Your Pennance* Theodosius *shall be this, that seeing in your hasty fury you committed such an horrid murther, you shall presently establish a Law, that no man whom you shall adjudge to die, shall be executed within thirty days after you have pronounced the Sentence; at the end of which time you shall either ratify, or disannul your Sentence, as you shall see cause.* The Emperor immediately caused this Law to be written, and proclaimed, which he ever after observed, and whereof much good ensued; and so being absolved, he came into the Church, prayed, and received the Sacrament, and ever after loved St. *Ambrose* very dearly, and used his Council in many matters, and for his Companies sake, he continued in *Millain* the remainder of his life. *Clarks Lives.* p: 20.

XXVIII. After what manner Humility and Compassion doth sometimes meet with unexpected rewards, methinks is prettily represented by *Ursinus Velius* in the following Verses.

A Fisher angling in a Brook,
With a strong line, and baited Hook!
When he for his wish'd Prey did pull,
It happen'd he brought up a Skull,
Of one before drown'd; which impreſt
A Pious motion in his Breast,
Thinks he, since I such leisure have,
Upon it I'le bestow a Grave,
For what did unto it befal,
May chance to any of us all.
He takes it, wraps it in his Coat,
And bears it to a place remote
To bury it, and then digs deep,
Because the Earth it safe should keep.
And lo! in digging he espies,
Where a great heap of Treasure lies.
For Heaven does never prove ingrate,
To such as are Commiserate.

XXIX.

XXIX. *Alphonsus* the most noble King of *Arragon*, *Naples*, and *Sicily*, as he passed through *Campania*, lighted by accident upon a Muleteer, whose Mule overladen with Corn, stuck in the Mire, nor was he able with all his strength to deliver her thence; the Muleteer beseeched all that passed by to help him but in vain; at last the King himself dismounts from his Horse, and was so good an help to the poor man, that he freed his Beast; when he knew it was the King, falling on his knees, he begged his pardon, the King with courteous words dismist him; this may seem a thing of small moment, yet hereby several People of *Campania* became reconciled to the King. This same Prince being informed by his Vice-Roy at *Naples*, that in his absence one of those two mighty Ships which he had built, and which seemed like Mountains, by the negligence of the Seamen, had taken fire, and was burnt down; he told the Messenger, *That he well knew that Ship, though great and magnificent, would yet after some years be corrupted, or perish by some accident or other, and that therefore the Vice-Roy, if he were wise, would bear that misfortune with an equal mind, as he himself did.* By this may be discovered the humility, and patience likewise of this great Personage, which are both very excellent Accomplishments, but especially when they have been improved so far, as to repress our rising Passions in the midst of injurious Provocations, and under great losses, and injuries received, in bearing patiently reproofs from Inferiors, and likewise in supporting men in the midst of the most exquisite torments and hardships, of all which we have divers instances in History, and shall relate some of each particular.

XXX. *Philip*, King of *Macedon*, had one *Nicanor*, that went about railing against him, whereupon his Courtiers, perswaded him to punish him severely for it, to whom *Philip* answered, Nicanor *is none of the worst of my Subjects, I must rather therefore observe and see whether I have not committed any evil whereby I have given him cause to speak so evil of me*; And making serious inquiry, he found, that there was a certain poor man,

who

who had deserved well of him, to whom he had never given a reward, whereupon he made him large satisfaction, and the poor man did every where extol his goodness and bounty; then said *Philip* to his Attendants, *You see my Friends, it is in our own power either to be spoken well or ill of.* The *Peloponesians*, who had received many and great favours from King *Philip* yet hated him, spoke evil of him, and when he came to the *Olympick* Games, hissed at him, whereupon his Friends stirred him up to revenge, but he mildly answered them, saying, *If they do thus when I do them good, what would they do, if I should do them hurt.* At another time the *Athenians* sending Ambassadors to request some favours of him, he entertained them courteously, and granted their requests, asking them if there were any thing else wherein he might gratify the *Athenians*, to which one of them answered, *Yes truly, if thou wilt hang thyself.* This exceedingly inraged *Philips* Courtiers; but he without being moved, sent them away courteously, only bidding them tell the *Athenians*, *That they who spake such things were far weaker than those who could hear, and bear them patiently.* He used to say, *That he was beholding to the* Athenian *Orators, who by their reproaches made him better, whilst he was forced by his Actions to confute their slanders, and make them Liars.* As King *Philip* besieged the City of *Methon*, and was walking about to view the Walls, one shot an Arrow at him from thence; whereby he put out his right Eye, which yet he took so patiently, that when the Citizens a few days after sent out to treat with him about the surrender, he gave them honourable terms, and after they had put the City into his hands, took no revenge on them for the loss of his Eye. In one Battle having taken a considerable number of Prisoners, he was himself in Person to see them sold; as he sate in his Chair, his Cloths were turned up, or tucked up higher than was decent or seemly, when one of the Prisoners, who was upon sale, cryed out unto him; *Good my Lord, I beseech you pardon me, and suffer me not to be sold amongst the rest, for I am a Friend of yours, and so I was*

to your Father before you; I pray thee, good Fellow, said *Philip, whence grew this great* Friendship *betwixt us, and how comes it about? Sir*, said the Prisoner, *I would gladly give you an account of that privately in your Ear*; Then *Philip* commanded he should be brought unto him, who thus whispered in his Ear; *Sir, I pray you let down your Mantle a little lower before, for sitting thus in the posture as you do, you discover that which is not meet to be seen*; hereupon *Philip* spake aloud to his Officers, *Let this man*, said he, *be set at liberty, for in truth he is one of our good Friends, and wisheth us well, though I either knew it not before, or at least had forgotten it.* A poor old woman came to him one time, and desired him to take notice of her Cause, & when she had often interrupted him with her clamours in this manner, the King at last told her; he was not at leisure to hear her, *No*, said she, *be not then at leisure to be King*; *Philip* for some time considered of the Speech, and presently he heard both her and others that came with complaints to him. *Plutarchs Morals.*

XXX. *Pyrrhus* King of *Epirus*, was advised to put an idle Fellow out of the City, who spake nothing but evil against him; he replied, *Its better to keep him here still, speaking evil of us but to a few, but if we drive him away, he will speak evil of us every where*; At another time several young men were brought to him, who in their drink spoke very vilely and basely of him, *Pyrrhus* asked them whether the Complaint were true or not? *It is true*, said one of them, *if it please your Grace, and had not our Wine failed us, we had spoken a great deal more*, *Pyrrhus* laughing at this answer, dismissed them without punishment. *Plutarchs Lives.*

XXXI. *Casimer* King of *Poland*, intending to divert himself, called a Knight, one of his Domestick Servants to him, inviting him to play with him at Dice; they did so, and Fortune was favourable one while to one, and then to the other, so that having spent much time in gaining little upon each other, & it being grown far in the night, it was agreed to set the whole sum in controversy upon one single cast of the Dice, *Casimer* proved

the

the more fortunate, and drew all the mony to him; the Knight displeased, & incensed at his bad fortune, in the heat of his impatience falls upon the King, and with his fist strikes him over the mouth. It is a capital crime for the Servant to strike his Lord, and the same also his Prince; but though all present were inraged at this unsufferable action, yet he escaped by the benefit of the night, though not so, but that he was seized in the morning, brought back, and set in the presence of *Casimer* to receive his Sentence; he having well weighed the matter, brake into this wise Speech, *My Friends, this man is less guilty than my self, nay, whatever is ill done, is on my part; Heat, and sudden Passion, which sometimes oversways even wise men, did transport him, and moved both his mind and hand to do as he did. But why did I give the cause? Why unmindful of my place and dignity, did I play with him as my equal; And therefore,* says he to the Knight, *take not only my Pardon, but my Thanks too, for by a profitable correction thou hast taught me, that hereafter I should do nothing which is unworthy of a Prince, but retain my self in the just limits of decency and gravity*; Having said this, he freely dismissed him. *Lipsius Monit.*

XXXII. Such has been the invincible patience of some men, that the incredible strength of their minds hath not only prevailed over the weakness of their flesh but reduced it to a temper capable of induring as much as if it had been of Brass, or something, that if possible is yet more insensible. Of such a temper *Janus Anceps*, a wicked Person seem'd to be, who dwelt in a lone house by the highway side without the East-gate of the City of *Copenhagen* in *Denmark*; this man in the night had murdered divers Persons, and knocked them on the head with an Ax, at last he was discovered, taken, and condemned to a terrible death; he was drawn upon a sledge through the City, he had pieces of flesh plucked off from his Body with burning Pincers; his Legs and Arms were broken, his Tongue was pulled out of his Mouth, thongs of his skin were cut out of his back, his breast was opened by the speedy hand of the Exe-

cutioner,

cutioner, his heart was pulled out and thrown at his face; all this the stout-hearted man bore with an invincible courage; and when his heart lay panting by his side; in the midst of such torments as he yet underwent, he moved his head, and looked upon the Bystanders with a frowning aspect, and seemed with curiosity to contemplate his own heart, till such time as his Head was cut off. *Bartholin. Anat.*

XXXIII. *William Collingborn* Esq; being condemned for making this Rhime on King *Richard* the Third.

The Cat, the Rat, and Lovel *the Dog,*
Rule all England *under a Hog*;

Alluding to *Catesby*, *Ratcliff*, and *Lovel*, the three great Favourites of *Richard*, in whose arms there was pictured a Hog; the poor Gentleman was put to a most cruel death, for being hanged, and cut down alive, his bowels ript out, and cast into the fire, when the Executioner put his hand into the bulk of his body, to pull out his heart, he said, *Lord Jesus! yet more trouble*, and so died to the great sorrow of much people. *Fabians Chron.* p. 519.

XXXIV. When we were come within sight of *Buda* in *Hungary* (saith *Busbequius*) there came by the comand of the *Turkish* Bassa some of his Family to meet us with divers great Officers; but in the first place a Troop of young men on Horseback, made us turn our Eyes to them, because of the Novelty of their Equipage, which was thus; upon their bare heads, most of which were shaven, they had cut a long line in the skin, in which wound they had stuck Feathers of all kinds, and they were dewed with drops of blood, yet dissembling the pain, they rid with as much mirth and chearfulness, as if they had been void of all sense; just before me, there walked some on foot, one of these went with his naked arms on his side, in each of which he carried a Knife, which he had thrust through his Arms, just above the Elbow; another walked naked from his Navel upward,

with

with the skin of both his Loins, so cut above and below, that he carried a Club, which stuck therein, as if it had hung at his girdle, another had fastened a horse-shoe with divers nails upon the crown of his Head, but that was done a long while, the nails being so grown in the flesh, that the Shoe was made fast; in this pomp we entred *Buda*, and were brought into the *Bassa*'s Pallace, in the Court of which stood these generous contemners of Pain; as I chanced to cast my Eye that way, *What think you of these men*, said the Bassa; *Well enough*, said I, *but that they use their flesh in such a manner as I would not use my Cloths, being desirous to keep them whole*; The Bassa smiled at this answer, and dismissed us. *Busbequius Epist.* p. 226.

XXXV. There is a notable example of tolerance, which happened in our times, in a certain *Burgundian*, who was the Murderer of the Prince of *Orange*; this man, though he was scourged with rods of Iron; tho his flesh was torn off with red hot and burning Pincers, yet he gave not so much as a single sigh or groan, nay, further, when part of a broken Scaffold fell upon the head of one that stood by as a Spectatour, this burned Villain in the midst of all his Torments laughed at the Accident; although not long before, the same man had wept when he saw the curls of his hair cut off. *Wanly Hist. Man.* p. 206.

XXXVI. Most eminent was the example of *Hieronimus Olgiatus*, a Citizen of *Millain*, who was one of those four that did assassinate *Galeacius Sforza*, Duke of *Millain*; being taken, he was thrust into Prison, and put to bitter Tortures; now although he was not above two and twenty years of Age, and of such a delicacy and softness in his habit of body, that was more like to that of a Virgin than a man; though he was never accustomed to the bearing of Arms, by which it is usual for men to acquire vigour and strength; yet being fastened to that Rope upon which he was tormented, he seemed as if he sate upon some Tribunal, & free from any expression of grief, with a clear voice, and an undaunted

daunted mind, he commended the exploit of himself, and his Companions; nor did he ever shew the least sign of Repentance; in the times of the intermissions of his Torments, both in Prose and Verse, he celebrated the Praises of his confederates; being at last brought to the place of Execution, beholding *Carolus* and *Francion* two of his Associates; to stand as if they were almost dead for fear; he exhorted them to be couragious, and requested the Executioners that they would begin with him, that his Fellow-sufferers might learn patience by his Example; being therefore laid naked, and at full length upon the Hurdle, & his Feet & Arms fast bound down to it, when others that stood by, were terrified with the shew and horrour of that death that was prepared for him, he with specious words, and assured voice, extolled the gallantry of their Action, and appeared unconcerned with that cruel kind of death he was speedily to undergo; yea, when by the Executioners knife he was cut from the shoulder to the middle of the breast, he neither changed his Countenance, nor his voice, but with a Prayer to God he ended his life. *Fulgo. Ex.* p. 365.

CHAP. IV.

The Tremendous Consequences of Hatred, Revenge, and Ingratitude: Displayed in many memorable Histories.

HItherto we have discovered only the light side of the Cloud, by shewing the extraordinary effects of *Love, Friendship, Magnanimity, Courage, Fidelity, Chastity, Temperance and Humility*; Let us now consider a little the dark side thereof, by giving an account of the dreadful consequences of the contrary vices, that is, *Hatred, Revenge*,

Revenge, and *Ingratitude*, which three will suffice to give some considerable instances in this Chapter, wherein I shall observe the same method as in the former, and therefore shall insist, first, of the extream *Hatred* in some Persons toward others; for as amongst the kinds of living Creatures, there are certain Enmities and Dissensions, whereof there is no apparent reason to be given; as of that betwixt the Spider and the Serpent, the Ant and Weasel, and the like; so amongst Men, implacable *Hatreds* are conceived many times upon undiscernable, but most times upon unjustifiable grounds.

I. *Timon* the *Athenian*, had the Sirname of *Manhater*, he was once very rich, but through his liberality; and over great bounty, he was reduced to extream poverty; in which condition he had large experience of the malice and ingratitude of such as he had formerly been helpful to; he therefore fell into a vehement hatred of all mankind, he was glad of their misfortunes, and promoted the ruine of all men as far as he might with his own safety; when the People in honour of *Alcibiades*, attended on him home, as they used, when he had obtained a Cause; *Timon* would not, as he was wont to others, turn aside out of the way, but would meet him on purpose, and use to say to him, *Go on my Son and prosper, for thou shalt one day plague all these People with some signal Calamity*, which accordingly happened some years after; he built him an house in the fields, that he might shun the converse of men; he admitted to him only: one *Apemantus*, a Person much of his own humour, and he saying to him; *Is not this a fine Supper? It would*, said he, *be much better if thou wert absent*; This *Timon* gave order his Sepulcher should be placed behind a Dunghill, and this to be his Epitaph.

Hic sum post vitam miseramque inopemque sepultus,
Nomen non quæras Dii te Lector male perdant.

Here

Here now I lie after my wretched fall,
Ask not my Name, the Gods confound you all.

II. *Hyppolitus* was also of the same Complexion, as he expresses himself in *Euripides*, and *Seneca*; if you will have a taste of his language, that in *Seneca* sounds to this purpose;

——— I hate, flie, curse, detest them all,
Call't Reason, Nature, Madness, as you please,
In a true hatred of them there's some ease.
First shall the water kindly dwell with fire,
Dread Gulphs shall be the Mariners desire,
Out of the West shall be the break of day;
And cruel wolves with tender Lamb-skins play,
Before a Woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

III. *Gualter* Earl of *Brenne*, had married the eldest Daughter of *Tancred* King of *Sicily*, and as Heir of the Kingdom, went out with four hundred Horse, to take possession thereof; by the help of these, and a marvellous felicity, he had recovered a great part of it; but at the last he was overcome, and taken Prisoner by *Theobaldus Germanus*, at the City *Sarna*; upon the third day after, the Conquerour offered him his liberty, and restoration to his Kingdom, upon condition he would confirm to *Theobaldus* what he was possessed of therein, but he, in an unconceivable hatred to him that had made him his Prisoner, replied, *That he should ever scorn to receive these, or greater offers from so base a hand as his*; *Theobaldus* had reason to resent this affront, & therefore told him, *He would make him repent his so great insolence*; at which *Gualter* inflamed with a great fury, tore his Cloths, and broke the swathings and ligatures of his wounds, crying out, *That he would live no longer, since he was fallen into the hands of such a man that treated him with Threats*; upon which he tore open his wounds, and thrust his own hands into his Bowels; and after that, resolvedly

solvedly refusing all food, and ways of cure, he forcibly drove out his furious Soul from his Body, and left only one Daughter behind him, who might have been happier, had she not had a Beast to her Father. *Fulgosus.* p. 1182.

IV. Who can sufficiently declare the mighty hatred which Pope *Boniface* the Eighth bore toward the *Gibelline* Faction? It is the custom that upon *Ash-Wednesday* the Pope sprinkles some Ashes upon the heads of the chief Prelates of the Church, and at the doing of it, used to say, *Remember thou art Ashes, and that into Ashes thou shalt return*; When therefore the forementioned Pope came to perform this to *Porchetus Spinola*, Archbishop of *Genoa* and suspected him to be a favourer of the *Gibellines*, he cast the Ashes not on his head, but into his Eyes, and perversely changed the use of the former words into these, *Remember thou art a* Gibelline, *and that with the* Gibellines *thou shalt return into Ashes.* B. *Reynolds* on the Passions.

V. The passion of Hatred, Malice, Anger, Wrath and Envy, is a very dangerous disease wherever it prevails, and like the mischievous evil Spirit in the Gospel, it casts us into all kind of dangers, and frequently hurries us into the Chambers of Death itself; The *Sarmatian* Ambassadors cast themselves at the Feet of *Valentinian* the first, Emperour of *Rome*, imploring Peace; he observing the meanness of their Apparel, demanded if all their Nation were such as they; who replied, *It was their Custom to send to him such as were the most Noble, and best accoutred amongst them*; Upon hearing which, he in a rage cried out, *It was his misfortune, that while he reigned, such a base and sordid Nation as theirs, could not be content with their own bounds and limits*; and then as one struck with a dart, he lost both his voice and strength, and in a deadly sweat fell down to the Earth; he was taken up, and carried into his Chamber, where he was seized with a violent hick-up, and gnashing of Teeth, of which he soon after dyed in the 55th year of his Age. *Zuinglius.*

VI. *Charles*

VI. *Charles* the sixth, King of *France*, being highly displeased with the Duke of *Brittain*, upon some suspicions of him, was so bent upon Revenge, that unmindful of all other things, his Passion suffered him not to eat or sleep; he would not hear the Dukes Ambassadors that came to declare his Innocency; but in the midst of Summer he set forth out of the City with his Forces, about high noon in a hot sultry day with a light Hat on his Head, contrary to the advice of his Commanders and Physicians; he leaped upon his Horse, and bid them follow him that loved him; he had scarce gone a mile from the City, when his mind was disturbed and distracted, and he in a fury drew his Sword, slew some, and wounded others that attended him, till such time as being weary, and spent with thus laying about him, he fell from his Horse; he was taken up, and carried back in the Arms of Men into the City for dead; where after many days, when at first he neither knew himself, nor any about him, he began by degrees to recover, but his mind was not so well restored, but that he had sometimes some symptoms of a Relapse; and at several intervals discovered his distemper, so that the Government of the Kingdom was committed to his Uncles. *Zuinglius.*

VII. *Amurath* the second Emperor of the *Turks*, having long besieged the City of *Croia* in *Hungary*, & assaulted it in vain, and being no way able, either by force or flattery to bring the valiant *Scanderbeg* to terms of submission and agreement, and being angry that his Presents & Propositions were refused, he resolved to make a terrible assault on *Croia* from all Quarters, but this by the courage of the Christian Soldiers, proving a greater loss to him than any before, not being able to behold the endless slaughter of his men, he gave over the assault, and returned into his Camp as if he had been a man half frantick, or distracted of his wits, and there sat down in his Tent all that day, full of melancholy passions, sometimes violently plucking his hoary beard, and white locks, complaining of his hard and dis-

disastrous fortune, that he had lived so long to see those days of disgrace, wherein all his former glory and triumphant Victories were obscured by this one base Town; his Bassa's, and grave Counsellors by long discourses sought to comfort him, but dark and heavy conceits had so overwhelmed the melancholy old Tyrant, that nothing could content his inraged mind, or revive his dying Spirits; so that the little remainder of natural heat, which was left in his aged body, was now oppressed, and almost extinguished, and he became sick for pure anger and grief; and feeling his sickness daily to increase, so that he could no longer live, lying upon a Pallet in his Pavilion, he sadly complained to his Bassa's, *That the Destinies had blemished all the former course of his life with such an obscure death, that he, who had so often resisted the fury of the* Hungarians, *and almost brought to nought the pride of the* Græcians, *together with their name, should now be inforced to give up the ghost under the walls of an obscure Castle, and that in the sight of his contemptible Enemy*; shortly after he became speechless, and striving with the pangs of death half a day, he then expired, in 1450. *Turk. Hist.* p. 330.

VIII. To proceed in the method of the former part, let us next consider that unnatural hatred which has been found among the nearest Relations, and first, of the hatred of Husbands to their Wives; for there are some brutish and evil natured men, who by pretences of Generosity, Love and Virtue, inveagle the hearts of poor innocent Virgins, till they are become the Masters of their Fortunes and Honour, which done, death it self is more desirable than that bitterness and indignity they are wont to treat them with.

IX. *Amalasuntha* had Married *Theodahitus*, and thereby made him her Husband, and the King of the *Goths* at the same time, but upon this condition, *That he should take an Oath that he would rest contented with the Title of a King, and leave all matters of Government to her sole disposal*; But no sooner was he accepted as K. but he forgot his Wife and Benefactress, he recalled her Enemies from Banish-

Banishment, and put many of her Friends and Relations to death; he banished her into an Island, and set a strong guard upon her; at last he thought himself not sufficiently safe, so long as *Amalasuntha* was alive, and thereupon he dispatched several of his wicked Instruments to the place of her Exile, with order to put her to death, who finding her in a Bath, gave her no further time, but strangled her there. *Zuinglius Theat.*

X. Mrs. *Joyce Lewis* being questioned for her professing the Protestant Religion in Q. *Maries* Reign, was cited to appear before the Bishop of *Coventry* and *Lichfield*, who after Examination, gave her a months time to consider of it, taking a Bond of her Husband at the months end to bring her thither again; when the time was near expired, many Friends advised him rather to forfeit his Bonds, than to cast her into the fire; but he churlishly answered, *That he would lose nothing for her sake*; and so delivering her up, she was condemned, and burned. *Clarks Martyr.* p. 191.

XI. *Arsinoe* the Widow of *Lysimachus*, was afterward Married to her own Brother *Ptolomy* (according to the custom of that Country) she received him into her City *Cassandrea*; but he presently seizing upon the Castle, there he slew her 2 Sons which she had by *Lysimachus*, one being sixteen years old, and the other but three, and in their Mothers Arms; at which, she rending her cloths, and tearing her hair, was by his Command haled out of the Gates of the City, with two servants only to attend her, and sent into banishment to the Isle of *Samothracia*; but shortly after, this barbarous Wretch was overthrown in a Battel against the *Gauls*, and himself being taken, was by them torn in pieces. *A. B. Vshers Annals.*

XII. Some Wives have likewise been unnatural in their hatred to their Husbands, and have deported themselves so ill toward them, that they have not only tormented the Lives, but hastened the death of their too indulgent Husbands. VVe read that *Alborinus*, King of the *Lumbards*, having slain the King of the *Gepidæ*, made

made a drinking Cup of his Skull, *Rosamond* the Daughter of that King he had taken to Wife, and being one day very merry at *Verona*, he forced her to drink out of that detested Cup; which she so stomached, that she promised *Helmichild* a Courtier, that if he would aid her in killing the K. she would give him both her self, and the Kingdom of *Lumbardy*. This he consented to, and performed, after which, they were both so hated, that they were constrained to fly to *Ravenna*, unto the protection of *Longinus*, who persuaded her to dispatch *Helmichild* out of the way, & to take him for her Husband to which she willingly agreed. *Helmichild* coming out of the Bath, called for drink, and she gave him a strong poyson; when he had drunk half of it, and found by the strong operation how the matter went, he compelled her to drink the rest, and so both died together. *Heylins Cosmog.* p. 64.

XIII. Among those who were persecuted, and miserably imprisoned for the Profession of the Protestant Religion in the Reign of Q. *Mary*, there was one *John Petty*, a Religious Man, living in *Clerkenwell* in *London*, who was complained of to the Parson of the Parish by his own Wife, because he came not to Church, nor would partake of their Idolatrous Services; whereupon the Parson caused the Constables to apprehend him, but it pleased God that his unnatural Wife immediately fell mad upon it; and the Constables were so far moved with pity, that they let him go home to look to his Wife and Children, who otherwise were like to perish; this good man forgetting this unkind and wicked Act of his Wife, was very careful of her, and so cherished, and provided for her, that through Gods mercy she was well amended, and in about three weeks recovered her wits again, yet such was the power of the Devil in this wicked and malicious womans heart, that so soon as she was recovered, not regarding her Husbands kindness, she again accused him, whereby he was apprehended, and cast into *Lollards Tower*, where he was put into the tormenting stocks with a dish of water, and a stone in

it

it set by him, to shew what favour he should receive at their hands, There he lay for many days, somtimes hanging by one leg and one arm, and somtimes by another, & at other times by both. At last one of his Children of about 8 or 9 years old came to the Bishops House, to see if he could get leave to speak with his Father, and one of the Bishops Chaplains meeting with the Boy, asked him, what he looked for? The Child answered, *That he came to see his Father who was in Lollards* Tower; *why* said *the Priest, thy Father is an Heretick*; the Boy being of a bold and quick Spirit, and well educated by his Father, answered, *My Father is no Heretick but you are an Heretick, for you have* Balaams *Mark on you.* With that the Priest took him by the hand, and led him into the Bishops House, where amongst them, they stripped the Child naked and cruelly whipt him till he was all over gore blood; then *Cluny* the Bishops Sumner, putting on his shirt, and carrying his Coat on his arm, led him to the Prison with the blood dropping at his heels to his Father. At his coming in the Boy fell on his knees, and craved his Fathers blessing; the Father being full of grief to see his Child thus cruelly dealt with, said, *Alas* William *who hath done this?* The Boy answered, *As I was coming to see you, a Priest with* Balaams *Mark took me into the Bishops House where I have been thus used.* Hereupon *Cluny* violently plucked him from his Father and carried him back to the Bishops House where they kept him three days; and then bloody *Bonner* intending to appease the poor man for the usage of his Child, sent for him out of *Lollards* Tower to his Chamber; whilst this *John Fetty*, was standing there with the Bishop, he spied a great pair of black Beads, hanging by his Bed and thereupon said to him, *My Lord I think the Hangman is not far off, for the Halter*, pointing to the Beads, *is here already*; this much inraged the Bishop, yet *Fetty* spying also a Crucifix standing in the Window said, *My Lord what is that*; the Bishop answered, *It was Christ*; *was he handled*, said Fetty, *so cruelly as he is here pictured*, *Yes*, said *Bonner*, *that he was*; *and even so cruelly*,

said Fetty, *do you handle such as come before you, for you are the Gods People even as* Caiaphas *was to Christ*; the Bishop was so inraged at this that he swore he would burn him, or else spend all that he had to his Gown, yet afterward bethinking himself of the danger that the Child was in by reason of their cruel usage of him, he discharged him, bidding him go home, and take his Child with him, which he accordingly did, with an heavy heart for his poor Boy who within fourteen days after dyed. *Book Martyrs*, vol. 3.

XIV. *Joan* Grand-child to *Robert* King of *Naples* by *Charles* his Son succeeded his Grand-father in the Kingdom of *Naples* and *Sicily*, 1343. A woman of a beautiful body, and rare indowments of nature, she was first Married to her Cousin *Andrew*, a Prince of Royal Extraction, and of a sweet and loving disposition; but he being not able to satisfy her wantonness, she kept company with leud Persons, at last she grew weary of him, complaining of his insufficiency; and caused him to be hung and strangled upon a beam in the night-time in the City of *Aversa*, and then threw out his body into a Garden, where it lay some days unburied; It is said that this *Andrew* on a day coming into the Queens Chamber, and finding her twisting a thick string of Silk and Silver, demanded of her for what purpose she made it; she answered, *To hang you in*; which he then little believed, the rather because those who intend such mischief, use not to speak of it before-hand, but it seems she was as good as her word. *Fullers H. state*. p. 348.

XV. When *Alexander* the great had determined to invade the *Dacæ*, where he knew *Spitamenes* was, who not only had revolted himself, but had also drawn divers others into the society of his Rebellion, and had at sometimes overthrown some of *Alexanders* Captains, there fell out one thing Remarkable; the Wife of *Spitamenes* upon whom he extreamly doted, when by her Feminine Flatteries she was not able to perswade her Husband to make trial of the victors Clemency, and to endeavor to appease *Alexander*, whom he could not

avoid

avoid nor escape, she set upon her husband, when being intoxicated with wine he lay fast a sleep, and drawing a sword that she had concealed under her Garments, she cut off his head delivering it to a Servant who was accessary thereunto, and with him only in her Company, as she was, with her Garments besprinkled with his blood, she went directly to *Alexanders* Camp, and sent word that there was one there, to inform him of somthing that he was concerned to know from her; when she was admitted she desired the Servant might come in; who shewed the head of *Spitamenis*, to those that searched what he carried wrapt up in his Garment, when the King knew this, though he looked upon it as a considerable piece of Service to him, that a Renegado and a Traytor was dispatched, yet had he a horror of the fact, that she should imbrue his life, that had well deserved at her hands, who was her husband, & Parent of the Children that they had betwixt them; and therefore considering the wickedness of the Fact overweighed any pretended merit from himself he sent her word, *That she should forthwith depart his Camp, least she should infect the Greeks with the Barbarity of her Example.* Wanly Hist. Man. p. 374.

XVI. The noble *Pittacus*, so famous for his Valour, and as much renowned for his Wisdom and Justice, feasted upon a time certain of his Friends, who were strangers; his Wife coming in at the midst of Dinner, being angry at somthing else, overthrew the Table, and tumbled down all the Provision under foot; now when his Guests were wonderfully dismayed, and abashed thereat; *Pittacus* undisturbed at the matter, turned to them and said; *There is not one of us all but he hath his Cross, and one thing or other wherewith to exercise his patience, and for my own part this is the only thing that checketh my felicity, for were it not for this shrew my Wife, I were the happiest man in the world*; So that of me these verses may be verified;

This Man, who while he walks the Street,
Or publick place in happy thought,
No sooner sets in House his Feet,
But wo is him, and not for nought,
His Wife him rules, and that's a spight,
She scolds, she fights from noon to night.

Hear likewise what Mr. *Francis Quarles* says of this matter, describing a loving Husband and Wife.

They were so one, that none could justly say,
Whichof them rul'd, or whether did obey;
He rul'd, because she would obey; yet she,
In so obeying, rul'd as well as he.
What lik't him best, it need no other cause
To like her too, but only his Applause.

But on the contrary.

Ill thrives that hapless Family that shews
A Cock that's silent, and a Hen that Crows;
I know not which live more unnatural Lives,
Obeying Husbands, or commanding Wives.

XVII. We are next to consider the rigorous severity of some Parents to their Children, and what unnatural hatred others have shewed toward them, for though every thing is carried on by a natural instinct to preserve it self in its own being, and *the Monsters of the Sea draw out the Breast, and give suck to their young Ones*; yet the Extraordinary severities of some Parents to their Children, may assure us that there are greater Monsters upon the Land, then are to be found in the bottom of the Deep; and if some of these may extenuate their Inhumanities by I know not what virtues or pretences, yet the barbarities of the rest must be wholly imputable to their savage Nature, and the bloodiness of their disposition.

XVIII. *Artaxerxes* King of *Persia*, had fifty Sons by his several Concubines, one called *Darius*, he made

King

King in his own life-time, contrary to the Custom of that Nation, who having solicited his Father to give him *Aspatia* his beautiful Concubine, and being denied by him, he stirred up all the rest of his Brothers to joyn with him in a Conspiracy against the old King; it was not carried so privately, but that the design came to *Artaxerxes* ear, who so incensed thereat, that casting off all Humanity, as well as Fatherly affection, not contented with Prisons or Exile, he caused them all at once, to be put to death; and thus by his own hand, he brought a woful desolation into his House, which was so lately replenished by so numerous an Off-spring. *Sabel. Exem.* p. 132.

XIX. *Ptolomy Phiscon* having fetched his eldest Son out of *Cyrene*, he put him to death, lest the *Alexandrians* should set him up King against him; whereupon the People pluckt down his Statue, and his Images. And *Ptolomy* supposing that this was done by the instigation of his Sister, and Wife *Cleopatra*; and not well knowing how to be revenged any other way, he commanded his Son *Memphitis* (who was an ingenious and hopeful child, and whom he had by her) to be slain before his Eyes, and cutting off his Head, hands, and feet, put them into a chest close covered with a Soldiers Coat, and gave it to one of his Servants to carry it to *Alexandria*, and to present it to *Cleopatra*, at the Festival of her Nativity, when she was in the height of her Jollity; this was a sad and grievous Spectacle, not to the Queen only, but to the whole City, and it struck such a damp upon their merry meeting, that the Court on a sudden was overcast with a general sadness; and the Nobles turning their Festival into a Funeral shewed the mangled Limbs to the People, to let them see what themselves were to expect from their King, who had thus murthered his own Child. *A. B. Ushers Annal.* p. 494.

XX. In the reign of Queen *Mary*, there was one *Julius Palmer* a Religious man, and afterward a Martyr for the *Protestant* Profession who being driven from the Town of *Reading* in *Barkshire* where he taught School;

went to *Eustan* where his Mother dwelt, hoping to obtain a Legacy which his Father had left him in her hands, his Mother hearing before hand what was the occasion of his coming; when upon his knees he asked her Blessing, she said, *Thou shalt have Christs curse and mine where-ever thou gotst*; He being amazed at this heavy greeting, paused a while, and then said; *Oh Mother your curse you may give me, which God knows I never deserved, but Gods curse you cannot give me, for he hath already blessed me; Nay*, said she, *thou wentest out of Gods blessing, when thou wast banished out of* Oxford *for an Heretick, and now for the like knavery art driven out of* Reading, *Alas* Mother, said he, *you are misinformed, I resigned my places of mine own accord, and Heretick I am none, for I stand not stubbornly against any truth, but defend it to my power, well*, said she, *I am sure thou dost not believe as thy Father did, and as I do, nor as our fore-fathers did; but as thou art taught by the new Law in K.* Edwards *days which is damnable Heresy; indeed*, said he, *I do so believe, but it is not Heresy, but the truth, and not new, but as ancient as Christ and his Apostles; well*, said she, *get thee out of my house and sight, and ne're take me for thy Mother more; as for money, I have none for thee, thy Father bequeathed no Legacies to Heretick; Faggots I have to burn thee, and more thou gettest not at my hands*; Mr. *Palmer* for her cursings, returned blessings and Prayers for her, and so weeping abundantly, he departed from her; this so mollified her hard heart, that she threw an Angel after him saying, *Take that to keep thee a true man.* Book Martyrs vol. 3.

XXIX. Doctor *Otho Melander* reports this horrible Parricide to be committed in the year 1568. at a place called *Albidos* in *Saxony*; there lived, saith he, a Father who had two Sons, the one he brought up to Husbandry, the other in Merchandise, both very obedient, dutiful and thriving, the Merchant traded to *Lubeck*, where in few years he got a very fair Estate, and falling sick even in the chief of his trade, he made his will wherein he bequeathed to his Brother, about five hundred pound, and to his Father ten, and some few hours

after

after he had setled his Estate, he died; but before his death, he sent to his Brother to come in Person, and receive those Legacies; the Father not knowing how things were disposed of, dispatched away his other Son with all possible speed to *Lubeck*, being more covetous after what his Son had left him, then sorrowful for his death, though he were a young man of great expectation; the surviving Son, who was the younger, arrived at the City, and having first deplored the death of his Brother, he takes a Copy of the Will, and receives all the money to a peny; and with this new stock, he joyfully returns into his own Country, where at his first arrival he was gladly welcomed by his Father and Mother, who were overjoyed to behold the bags he had brought, but when by the reading of the Will they saw how the money was disposed, and that so little came to their share, they first began bitterly to curse the dead Son, and then barbarously to rail on the living; outfacing him that he had changed the will, by altering the old and forging a new one; which the innocent youth denying, and excusing himself, by telling them, that the Original was upon record, and by that they might be fully satisfied; yet all would give them no satisfaction till very wearinesse made them give over their heavy Cursings; then the Son offered them the whole to dispose freely of it at their pleasure, which they very churlishly refused, and bid him take all, and the Devil give him good with it; which drew tears from the Sons Passionate Eyes, who after asking their blessing which they denied, he parted very sadly from them; he was no sooner departed from them, but they wickedly contrived to get this money by murdering him that very night; and when he was innocently asleep in his bed, they both set furiously and violently upon him stabbing him with daggers into the breast; so that with the Agony of the wounds he opened his Eyes, and espying both his Parents with their hands imbrued in his blood, he with a loud exclamation uttered these words, or to the same purpose, *O*

Gold, to what dost thou not compel mankind! What villany dost thou not perswade them to act! For thou causest Parents to sheath their weapons into their own bowels, even those of their own Children; these dying Speeches were uttered with such a doleful & shrill voice that they were heard by the neighbours, who starting out of their beds, and breaking open the doors found them in the very act, before the body was cold, for which they were apprehended, and laid in Prison, Fettered with heavy chains. After their condemnation for this horrid fact, the morning before the time appointed for execution, the father strangled himself, and the Mother was carried by the Devil out of the Dungeon in the Prison, and her body was found dead in a stinking Ditch with her neck broken asunder. *Beards Theater* p. 72.

XXII. In 1620. There was a young Gentleman whose name was *Duncomb* that fell in love with a Gentlewoman to whom he vowed his heart, and promised Marriage, but her fortune not answering his Fathers humour, he threatned to disinherit him if he married her, and the better to alienate him from her, he sent him as a Souldier in the Earl of *Oxfords* Regiment into *Germany*; hoping that time and absence might wear out those Impressions that his present fancy had fixed upon him, charging him at his departure never to think of her more, lest with the thoughts of her he lost him for ever. The young man being now long absent from her, and having his heart full with the remembrance of her, could not contain himself, but let her know that no threats or anger of Parents should ever blot her memory out of his thoughts; which he illustrated with many expressions of love and affection; but the careless young man, writing at the same time to his Father superscribed his Fathers Letter to his Mistriss, wherein he renounced her, and his Mistrisses Letter to his Father wherein he admired her; the Father swolnwith rage and anger against his Son, sent him a bitter Letter back again, full of threats; and whether that or the shame for his mistake (that she should see he

renounced

renounced her whom he professed to Love) did overcome his reason, is not known; but he hereupon killed himself, to the great grief of all the *English* there; and by this example Parents may see what it is to be too rigid to their Children, for it was not the young mans hand, but the old mans hard heart that killed him. *Hist. Great Brit.* p. 140.

XXIII. There was a Peasant, a *Macedonian* by Nation, named *Rachoses*, who being the Father of seven Sons, perceived the youngest of them played the little Libertine, and unbridled Colt; he endeavoured to reclaim him by fair words and reasons, but finding him to reject all manner of good Counsel, he bound his hands behind him, carried him before a Magistrate, accused him, and required that he might be proceeded against as an Enemy to Nature. The Judges who would not discontent this incensed Father, nor hazard the life of this young man, sent them both to the King, which at that time was *Artaxerxes*. The Father went thither with a resolution to seek his Sons death, where pleading before the King with much earnestness, and many forcible reasons, *Artaxerxes* stood amazed at his Courage; *But how can you my Friend*, said he, *endure to see your Son die before your face?* he being a Gardiner by Trade, *As willingly*, said he, *as I would pluck away Leaves from a rank Lettice, and not hurt the root.* The King threatned the Son with death, if his Carriage were not better, and perceiving the old mans zeal to Justice, of a Gardiner made him a Judge. *Causins Holy Court.* p. 112.

XXIV. *Eaminondas* the *Theban*, being General against the *Lacedemonians*, it fell out that he was called to *Thebes*, upon the Election of Magistrates; at his departure, he commits the care, and government of the Army to his Son *Stesimbrotus*, with a severe charge that he should not fight till his return. The *Lacedemonians*, that they might allure the young man to fight, reproach him with dishonour, and Cowardice, he impatient of these Contumelies, contrary to the commands of his Father, ingages in a Battel wherin he obtained a signal Victory;

The Father returning to the Camp, adorns the Head of his Son with a Crown of Triumph, and afterward commanded the Executioner to take it off from his shoulders as a violater of Military Discipline. *Plutarch.*

XXV. One of the Sons of *Pyrrhus*, King of *Epyrus*, being but a Boy, asked his Father one day to which of his Sons he would leave his Kingdom, to whom *Pyrrhus* answered, *To him that hath the sharpest Sword*; an answer not much unlike that Tragical Curse of *Oedipus* toward his Children,

Let them (for me) divide
Both Goods, and Rents, and Lands,
With glittering Swords, and bloody blows,
By force of mighty hands.

XXVI. In the year 1551. at a Town called *Weidenhasten* in *Germany*, *Nov.* 20. A cruel Mother inspired by the Devil, shut up all her doors, and began to murder her four Children in this manner; she snatcht up a sharp Ax, and first set upon her eldest Son, being but eight years old, searching him out with a Candle behind an Hogshead where he had hid himself, and immediately, notwithstanding his lamentable Prayers & Complaints, clove his Head in two pieces, and chopped off both his Arms.; next she killed her Daughter of five years old in the same manner; another little Boy of three years, seeing his Mothers madness, hid itself, (poor innocent) behind the Gate, whom as soon as this Tyger espied, she drew out by the hair of the head into the floor, and there cut off his Head; the youngest lay crying in the Cradle but half a year old, him she without all compassion pluckt out, & murdered in the same manner; these Murders being committed, this Devil incarnate, (for surely no Humanity was left in her) to take punishment of her self for the same, cut her own Throat; and tho' she lived nine dayes after, and confessing her horrid Crimes, died with abundance of Tears, and great repentance, yet we see how it pleased God to arm her

own

own hands against her self, as the fittest Executioner of Vengeance. *Beards Theat.* p. 225.

XXVII. *Fausta*, the Wife of *Constantine* the Great, fell in love with *Constantine* her Son in Law, whom when she could not perswade unto her Lust; she accused unto the Emperor, as if he had solicited her Chastity, for which this innocent young man was condemned, and put to death; but the truth being afterward discovered, *Constantine* ordered her to be put into an hot Bath, and suffered her not to come forth, till the heat had choked her, revenging upon her own head her Sons death, and her own Unchastity. *Idem.* p. 225.

XXVIII. Next, as to undutiful, and unnatural Children to their Parents, it is certain that six hundred years from the building of *Rome*, the Name, or Crime of *Parricide*, or killer of their Parents, was not so much as known amongst them; *Paulus Maleolus* was the first (saith *Livy*) amongst the *Romans*, who was known to have killed his Mother, and who underwent the punishment instituted by the Ancients in that case, they ordained that the Parricide should be first scourged till the blood came, and then sown up in a Sack, together with a Cock, a Dog, a Viper, and an Ape, and so thrown headlong into the bottom of the Sea; but notwithstanding the severity of this Law, and those of other Nations, against a Crime of this nature, there are too many instances of unnatural children, as in part will appear by what follows.

XXIX. There was a young Duke of *Gelders*, named *Adolph*, who took his Father Duke *Arnold*, one night as he was going to Bed, and led him fifteen miles on foot, bare-legged in a marvellous cold night, and laid him in a deep Dungeon the space of six months, where he saw no light but through a little hole; whereupon the Duke of *Clevi*, whose Sister the old Duke that was Prisoner had married, made sharp War upon this young Duke *Adolph*; the Duke of *Burgundy* sought by divers means to reconcile them, but in vain. In the end, the Pope and the Emperor began to stir in the matter,

matter, and the Duke of *Burgundy* under great Curses, was commanded to take the old Duke out of Prison, which he did accordingly, the young one not being able to prevent it; I have often seen them together (saith *Philip Comines*) in the Duke of *Burgundies* Chamber, pleading their Cause before a great Assembly, and once I saw the old man present the combat to his Son; the Duke of *Burgundy* being desirous to make an agreement, offered the young Duke whom he favoured, the Title of Governor of *Gelderland*, with all the Revenues thereof, save a little Town near *Brabant*, called *Grave*, which should remain to the Father, with the Revenues of three thousand Florens, a yearly Pension of as much more, and the Title of Duke, as was but reason; I, (saith *Comines*) with others wiser than my self, were appointed to make report of these conditions to the young Duke, who answered us, *That he had rather throw his Father headlong into a Well, and himself after him, than agree to such an appointment*, alledging; *That his Father had been Duke forty and four years, and that it was now time for him to govern. Notwithstanding*, he said, *he would agree to give him a yearly Pension of three thousand Florens, upon condition he should depart the Country as a banish'd man, never to return*; and such other lewd speeches he used. Soon after, the young Duke in disguise left the Duke of *Burgundies* Court, to repair home to his own Country, but as he ferried over a water near to *Namur*, he paid a Gueldon for his passage; whereupon a Priest there present began to suspect him for his liberality, and soon after knew him, so that he was taken, and led to *Namur*, where he remained a Prisoner, till the D. of *Burgundies* death; after which, by the men of *Gaunt* he was set at liberty, and by them carried before *Tournay*, where being weakly accompanied, he was miserably slain in a skirmish, in full revenge of his impiety toward his Father. *Philip de Comines*, p. 105.

XXX. When I was in *Valentia* in *Spain* (saith Mr. *Howel*) a Gentleman told me of a Miracle which happened in that Town, which was, that a proper young

Man

Man under Twenty, was executed there for a Crime, and before he was taken down from the Gallows, there were many gray, and white hairs which had budded out of his Chin, as if he had been a man of threescore. It struck amazement into all men, but this Interpretation was made of it; *That this young man might have lived to such an Age, if he had been dutiful to his Parents, unto whom he had been barbarously disobedient and unnatural.* Howels Letters, p. 211.

XXXI. *Martin Luther* reports of his own knowledge this wonderful History; that a young man a Locksmith, growing vicious and debauched, to maintain himself therein, was so villanously unnatural as to murder his own Father and Mother with a Hammer, to get their Mony and Estate; after which cruel deed, he presently went to a Shoemaker, and bought him a pair of new Shoes, leaving his old behind him, to be (by Divine Providence) his Accusers; for after an hour or two, the slain bodies being found by the Magistrate, and inquisition made for the Murderer, there being not the least suspition of him, because he seemed to make so great lamentation threat; but God who knows the secrets of the heart, discovered his Hypocrisie, for the Shoemaker observing that some of the blood which ran from his Parents wounds, had besprinkled his old Shoes, made a discovery thereof, which caused first some doubting, and from thence the examination of the young man, who being confounded with the horrour of the Fact, confessed the same, for which he was justly executed. *Beards Theat.* p. 224.

XXXII. *Scander* late King of *Georgia* in *Persia* (saith Mr. *Herbert*) had by his Lady three hopeful Sons, *Scandercan*, *Trebeg*, and *Constandel*, all born Christians, but for preferment the two last were circumcised, and turned *Mahometans*; *Trebeg* served the *Turks*, *Constandel* the *Persians*; *Constandel* was naturally deformed, but of such an active Spirit, that his bodily imperfections were not noted; but his hateful ambition rendred him more than monstrous; it happened that

Abbas King of *Persia*, had vowed some revenge against the *Turks*, and to that end gave order to *Allycawn* to trouble them, *Constandel* perceives the occasion right to attempt his hellish Resolutions, and therefore after long suit, got to be joined in commission with the *Persian* General; Through *Georgia* they go, where *Constandel* under a pretence of Duty, visits his sad Parents, who (upon his Protestation that his Apostacy was counterfeit) joyfully welcomed him, but he forgetting that and all other ties of nature, next night at a solemn banquet caused them to be murdered, and till the *Georgians* saluted him King, perpetrated all sorts of Villanies imaginable; but how secure soever he stood in his own fancy, the dreadful Justice of an impartial God retaliated him; the rest of his life after, this hated Parricide was infinitely miserable; for first, near *Sumachan*, *Cycala*'s Son, the *Turkish* General wounded him in the Arm, and by that gained the Victory over the *Persians*; the same night he was also assaulted in his Tent by his inraged country-men, who in his stead cut a *Sodomitick* Boy, his cursed Bed-fellow to pieces, missing him, who at the first Alarum made his escape; and though he so far exasperated the *Persians* to revenge, that he brought the whole Army into *Georgia* resolving there to act unparallel'd Tragedies; yet was he over-reached in his stratagems; for upon Parley with the Queen his late Brothers Wife, he was shot to death at a private signal given by that *Amazon*, to some Musquiteers, ambushed on purpose betwixt both Armies, a just punishment for such a Viper. *Herberts Travels*, p. 291.

XXXIII. *Justin* tells of a certain *African* called *Cartallus*, who by the Vote of the People was raised to an eminent degree of Dignity, and was soon after sent upon a solemn Ambassy into a place where his Father with many others were banished; he looking upon himself at that time like a Peacock, gloriously furnished out with the clothes & ornaments of his Imployment, thought it was not suitable to his Honour, to admit his Father so much as to see him, though the old man desired

fired it with great earnestness; the unfortunate Father became so much inraged with this contempt of himself, and the proud refusal of his Son, that he instantly raised a Sedition, and mustering together a tumultuary Army of banished men he fell upon his Son, although a Magistrate, took him and condemned him to death; he presently prepared a high Gibbet, and attired as he was in Gold and Scarlet, with a Crown on his head, he hanged up this young disobedient Gallant, as a strange spectacle to all beholders. *Caussins Holy Court.* p. 112.

XXXIV. A certain degenerate and cruel Son longing, and gaping after the inheritance of his Father, which nothing but his life hindered him from, used this villanous means to accomplish his desire; he accused his Father of a most abominable Crime, namely, that he had committed beastlinesse with a Cow; knowing that if he were convicted thereof, the Law would take away his life; wherein he was guilty of a twofold wickedness, one in going about to take away his life, whom by nature he ought to have preserved, the other in robbing him of his good name, which would likewise redound to his Posterity; he notwithstanding being possessed by Satan, goes before a Magistrate, and accuses his Father of this horrid Crime, which he says was upon his own knowledge; the poor innocent Father is seized, and denying all (as well he might) he is put upon the Rack to extort a confession from him, who not being able to endure the torment thereof, accused himself, but as soon as he was off, he absolutely denied it again; however this his forced Confession stood for Evidence, and he was condemned to be burnt with Fire, which was speedily executed, and constantly endured by him, exclaiming still upon the false accusation of his Son, and his own unspotted Innocency, as by the issue thereof clearly appeared; for his Son not long after fell stark mad, and hanged himself, & the Judge who condemned him with the witnesses who evidenced his forced confession on the rack, died all within one moneth after, in a most wretched and miserable manner; and thus it pleased

God

God both to revenge his death, and also to clear his Reputation and Innocency, from ignominy and discredit in this world. *Beards Theat.* p. 223.

XXXV. An unnatural Son pretended to keep his Father in his old age, but used him more like a slave than a Father, and thought every thing too good for him, one day a dainty dish of meat being brought to the Table, the Son conveyed it away, because his Father should not partake thereof, and ordered more ordinary victuals in the room thereof; but observe what his dainties turned to, when the Servant went to fetch it again, he found instead of meat, snakes; and instead of sawce, Serpents; to the great terror of his Conscience: and further, one of the Serpents leaped on his face, and catching hold by his lip, hung there till his dying day, so that he could never feed himself, but he must likewise feed the Serpent. *Idem* p. 155

XXXVI. It is reported of a certain unkind and perverse Son, that he one time beat his aged Father, and drew him by the hair of the head to the threshold, who when he was old, was likewise beaten by his Son, and drawn by the hair of the head not only to the threshold, but out of doors into the midst of the street, and that he reflected then upon himself, saying, *He was rightly served, only that his Son was more severe to him, for he left his Father at the door and did not drag him out into the dirt*; thus did his own mouth bear record of his Impiety. Another disobedient Son provided a Hog-trough for his poor, aged, decrepit Father because forsooth, he did not eat his meat cleanly enough; which his little Son observing, asked for what use it was; he replyed it was made for his Grand-Father; *What* (said the Child) *must I make you such a one when you are old?* At which words he was so disturbed, that he presently threw away the Hog-trough. *Idem.* p. 156.

XXXVII. One *Garret* a *Frenchman* and a Protestant by Profession was given to all manner of debauchery, for which he was cast off by his Father; yet he found entertainment in a Gentlemans house of note, in whose

whose Family he became a Sworn Brother to a young Gentleman that was a Protestant; soon after *Garret* came to his Estate, and then turned Papist; of whose constancy because the Papists could hardly be assured, he promised his confessor to prove himself an undoubted Catholick, by setting a sure seal to his Profession; whereupon he plotted the death of his dearest Protestant friends, and thus effected it; he invited his Father, Monsieur *Seamats* who was his sworn Brother, and six other Gentlemen of his acquaintance to dinner; all dinner time he entertained them with Protestations of his great obligations to them; but the bloody *Catastrophe* followed; dinner being ended, Sixteen armed men came up into the room, and laid hold on all the Guests, and this wicked Patricide seized upon his Father, and commanding the rest to hold their hands till he had dispatched him, he stabbed the old Gentleman, crying to the Lord for mercy, four times to the heart, and then with his Poniard kill'd all the rest but three, who were dispatched by these armed Ruffians at their first entrance, & then they flung the dead bodies out at a Window into a Ditch. *Clarks Mirrour*. p. 78.

XXXIX. The nearest Relations next to these aforementioned are brethren, who though, bred up together, and thus allied in respect of their bodies, yet their minds have been as distant from each other as the Poles of Heaven, which when opportunity hath served they have shewed in the effects of an implacable hatred, and unnatural actions toward each other.

XL. *Peter* King of *Spain* having reigned some time with great cruelty, purpling his hands in the blood of his Nobles. At last his Brother *Henry* took up arms against him in 1369. He had hired Auxiliary Forces out of *France* against *Peter*, and having met him in the field, a bloody battel was fought, agreeable to the pertinacious hatred of the two brethren; The Victory resting on the side of *Henry*, and his Brother being made Prisoner; he was brought before him, when *Peter* with a dagger wounded *Henry* in the face; the other

other endeavouring to repay it with interest, both grapled together, having thrown each other to the ground, but others coming into the help of *Henry*, he quickly became the Superior, and having slain his Brother with many wounds, he succeeded in this Kingdom. *Lipsius Monit.* p. 348.

XLI. *Selymus*, the first, Emperor of the *Turks*, having stept into the Throne of his Father, sought the destruction of all his Brethren, and while his Brother *Corcutus* lay quiet in *Magnetia*, he secretly led an Army thither to destroy him; *Corcutus* having notice of it fled away with two Servants and all Passages by Sea being shut up, he was glad to hide himself in a Cave by the Seaside, where he lived miserably upon countrey Crabs, and other such wild fruit, till being discovered by a countrey fellow, he was apprehended; *Selymus* being informed of it, sent one to strangle him, and to bring his dead body to *Prusa*; the Executioner, who was a Captain, coming to *Corcutus* in the dead time of the night, and awakening him out of his sleep, told him his heavy Message, *That he was sent by his Brother presently to strangle him*; *Corcutus* being exceedingly troubled with this dismal news, and fetching a deep sigh, desired the Captain to spare his life so long till he might write a few short lines to his Brother *Selymus* which he did readily in *Turkish* verse, upbraiding him with his horrible cruelty, and concluding with many a bitter curse, he besought God to take a just revenge upon him; being then strangled, his dead body was brought to *Prusa*; *Selymus* uncovered the face of it, to be sure that it was he, when seeing this writing in his hand he took and read it; and is said thereupon to have shed tears, notwithstanding his cruel nature, and stony heart. *Turkish Hist.* p. 502.

XLII. *Cambyses* King of *Persia*, seeing his Brother *Smerdis* draw a stronger bow than any of the rest of his Souldiers could do, was so inflamed with envy against him, that he caused him to be slain; not long after, *Cambyses* caused a young Lyon and a young

Mastiff

Mastiff to fight together before him, but the Lyon being too hard for the Dog, another Whelp of the same litter broke his Chain, and came in upon the Lyon, and so being two, they were too much for the Lyon; whereupon *Cambyses* laughed, but his wife, who was also his Sister, fell a weeping, and *Cambyses* asking her the cause, she answered, *Because I seeing the Whelp to help his Brother, I think of* Smerdis *whom thou hast slain, and yet he hath none to revenge his death*, this so provoked *Cambyses* that he slew her also. *Pezel. Mel. Hist.*

XLIII. And this introduces another particular, namely, the envious nature and disposition of some Persons, who when they cannot blame the substance, will yet represent the Circumstances of mens best actions with prejudice; and this black shadow is still observed to wait upon those that have been the most Illustrious for vertue, or remarkable for some kind of perfection, and to excel in either, has been made a crime unpardonable.

XLIV. *Maximinus* the Tyrant through envy of the honours conferred on *Constantine* the great, and attributed to him by the People, contributed all that a desperate envy could invent, and a great vertue surmount; he first made him General of an Army, which he sent against the *Sarmatians*, a People extreamly furious, supposing he there should lose his life. The young Prince went thither, & returned victorious, leading along with him the *Barbarian* King in Chains; it is added that this direful Tyrant in his most ardent fury after his return from the battle, engaged the Prince in a desperate encounter with a Lyon, which he purposely had caused to be let loose upon him; but *Constantine* being victorious over Lyons as well as men, slew this fell beast with his own hand, and impressed an incomparable Opinion in the minds of his Souldiers, which easily gave him passage to the Throne by the same degrees which were prepared for his ruine. *Causins Holy Court*, p. 55.

XLV. In the Reign of *Tiberius Cæsar* there was a *Portica* or curious Porch at *Rome* that bowed outward

on

on one side very much, a certain curious workman undertook to set it right and streight; he under-propped it every way on the upper part, and bound it about with the skins and fleeces of Sheep, and then with the help of many Engines, and a multitude of hands, he restored it to its former uprightness, contrary to the Opinion of all men; *Tiberius* admired the Fact, and envied the man, so that though he gave him Money, he caused his name to be unremembred in the Annals, and afterward banished him the City; this famous Artificer afterward presented himself in the presence of *Tiberius*, with a glass he had privately about him, and while he implored the pardon of *Tiberius*, he threw the glass against the ground; which being bruised, and crushed together, but not broke, he drew out his Hammer, and beat it again into form, as if it had been Brass, this done, he imagined that he had conquered the world, but it fell out otherwise, for *Tiberius*'s envy increased thereby, and inquiring of him, whether any other besides himself understood the secret, he replied, *No*, whereupon he commanded to strike off his head, adding, *That if this Art of Malleable Glass should be practised, it would make Gold and Silver but cheap and inconsiderable things.* Wan. Hist. Man.

XLVI. *Morindus* was the Bastard-Son of *Flavius* King of *Britain*, by his Concubine *Fadguestella*, and reigned in the year of the World 1880. The Chronicle reports him to have been of a comely and beautiful Personage, having an active Body, and a most daring Spirit, and strength withal, above any Peer or Subject in the Land, but as a grievous stain and blemish to all these good parts and endowments, he was of a cruel and envious disposition, for he grew jealous of all such as were either wealthy, or remarkable in his Court for any vertue or excellency, confiscating the Estates of the one, and discountenancing the other, and hindring them from all Preferment; he was so furious, that when he was vexed he would kill his Subjects with his own hand: His Kingdom being invaded by a Foreign Prince,

Prince, he fought with him, and chased him to Sea, taking many Prisoners, whom to satisfie his cruelty and Tyranny, he caused to be put to death before his Eyes, with several sorts of Torments, as beheading, hanging, burning, drowning, and other kinds of Execution; but at length this *Morindus* (called by our Historians *Morwith*) walking by the Sea side, and espying a dreadful Monster upon the shoar, which he out of his valiant and Royal Courage, endeavouring to destroy, after a long fight was devoured, and swallowed by this Monster. *Beards Theat.* p. 26.

XLVII. When K. *Richard* the First of *England*, and K. *Philip* of *France* were Fellow-Soldiers together at the siege of *Acon*, in the holy Land, and *Richard* had approved himself to be the more valiant Man, insomuch that all mens Eyes were fixed upon him, it so galled the heart of K. *Philip*, that he was scarce able to bear the Glory of K. *Richard*, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer, but out of very Envy hastening home, he invaded his Territories, and professed open War. *Burtons Melancholy*, p. 86.

XLVIII. *Hypatia* of *Alexandria*, the Daughter of *Theon* the Philosopher, had made such progress in Learning, that she exceeded all the Philosophers of her time, and not only succeeded in the School of *Plato*, but also explained the Precepts and Aphorisms of all sorts of Philosophers; so that a mighty Confluence was made to her by all such as were desirous to improve themselves in Philosophy; she came into the knowledge & Courts of Princes, where she behaved her self with singular modesty, and doubted not to present her self in publick amongst the Assemblies of men, where by reason of her Gravity and Temperance of mind, she was received by all sorts, till at last the long suppressed flames of Envy began to break forth, and a number of malevolent and hot-brain'd men (whereof *Petrus* of the Church of *Cesarea* was the Leader) seized upon her in her return home, pluckt her out of her Coach, carried

her

her to that Church, where having stript her of her Cloths, they tore her flesh with sharp shells, till she died; then they pulled her in pieces, and carried her torn Limbs into a place called *Cynaros*, where they were burned. This deed was no small matter of Infamy to *Cyrillus* the Bishop, and to the whole Church of *Alexandria*. *Socrates Eccl. Hist.*

XLIX. Revenge is near of kin to Hatred and Envy; and it is observable, that great and Generous Souls are ever found to be most easily appeased, while the weak and fearful are guilty of the greatest Barbarities, as not knowing how to allot any measure or bounds to their Anger; of which the following Relations are too real Evidences and Instances.

L. Pope *Stephen* the Seventh having been hindred from the Popedom by *Formosus* his Predecessor, after his death, he caused his dead body to be taken out of the Sepulchre, to be stript of his Pontificial Garments wherein he was buried, to be clothed in others, and to be buried without the Church: He also caused his fingers to be cut off, and to be cast into the River for the Fish to devour. When *Sergius* the Third came to be Pope, he caused the Body of the same *Formosus* to be drawn out of its second burying-place, to be beheaded in the Market-place, and then to be cast into the River *Tyber*, to gratifie *Lotharius* the King of *France*, who thus hated the dead *Formosus*, because by his means the Empire was translated from the *French* to the *Berengarians*: Others say, that *Sergius* did this to *Formosus*, because he had also opposed him in the Election. *Heylins Cosmogra.* p. 107.

LI. *Cyrus* making War against *Tomyris* Queen of the *Massagetes*, he had by a stratagem taken her Son *Spargapises*; for he had left part of his Army with plentiful provisions of Meats and Wine, on purpose to be seized upon: These Troops *Spargapises* had cut in pieces, and that done, set his Army to Feasting and Carousing; and while they were secure asleep, and enfeebled by drinking, *Cyrus* set upon them, killed and

took

took most of them; *Spargapises* being brought Prisoner before *Cyrus*, desired that he might be unbound, which done, and his Hands at liberty, being extremely grieved for the discomfiture of his Army, he presently slew himself; after which, *Tomyris* in a great Battel overthrew the Forces of *Cyrus*, and having found him amongst the dead, in revenge of her Sons death, she caused his Head to be cut off, and to be thrown into a Vessel full of Humane Blood, with this bitter Scoff, *Satiate thy self with Blood, which thou hast so much thirsted after. Herodotus* writes she said thus; *Thou hast destroyed my Son, taken by craft and guile, while I am alive and victorious, but as I threatned, I will satisfie thee with Blood.* Justin. Hist.

LII. As I went from *Rome* with my Company (saith *Camerarius*) passing through the Marquisate of *Ancona*, we were to go through a City called *Terni*; as we entred the City, we saw over the Gate upon an high Tower, a certain Tablet, to which was fastened (as at first it seemed to us) a great many Batts, or Reremice; we thinking it a strange sight, and not knowing what it meant; one of the City whom we asked, told us, There was, said he, in this City, two Noble, Rich, and Mighty Houses, which of a long time bore an irreconcileable hatred toward each other; their malice passed from Father to Son, as it were by Inheritance, by occasion of which, many of both Families were slain and murdered; at last one of the Houses, not many years since, resolved to stand no more upon murdering one or two of the adverse Party by surprize, but to run upon them all at once, and not to leave one of them alive: This bloody Family secretly gathered together out of the Country adjoyning, with their Servants, and such other Hectors, as many *Italians* keep in pay to imploy in the Execution of their Revenges; these were privately armed, and had notice to be ready at a word. About midnight they seize upon the Person of the Governour of the City, & leaving Guards in his House, go on silently to the House of

their

their Enemy, disposing their Troops at the end of every Street; about ten of them take the Governour into the midst of them, as if they had been the Archers of his Guard; whom they compelled by setting a Dagger to his Throat, to command speedy entrance; he caused the Doors to be opened; for they seeing the Governour there, made no refusal; which done, they call their Complices, who stood not far off, and putting the Governour into safe keeping, they enter the House of their Enemy, and kill them Man, Woman and Child, yea the very Horses in the Stable; that done, they force the Governor to command open the City Gates, and so they depart, and disperse into private places amongst their Friends; some fled to the next Sea Ports, and so made their escape, but such as staid any whit near, were so diligently searched for, that they were found, drawn out of their Holes, and put to death, with grievous Tortures; after which, their hands and feet being cut off, were nailed to that Tablet as a lesson to Posterity, and the Sun having broyled those limbs so fastened, makes Travellers that know nothing of the Tragedy, to suppose they are *Reremice*. *Camer. Op. Subse.* p. 390.

LIII. *Altobel*, a Citizen of *Todi*, in the Dutchy of *Spoleto* in *Italy*, made War upon his Fellow-Citizens, and seized upon the City and Government; after which, he behaved himself with great Cruelty amongst them, both towards Rich and Poor; many inroads he also made upon the Neighbour Territories, spoiling and rifling many other adjacent Cities; at last he was defeated, and taken Prisoner by the Popes Army, and forthwith was bound stark naked to a Post in the Market-place, to the end, that all whom he had wronged might revenge themselves upon him in what manner they pleased; thither ran the Mothers, whose Sons he had killed, who like so many wild Beasts, begin to tear his body with their greedy Teeth; others wound, cut, and flash him, some in one sort, some in another; The Fathers, Kindred, and Friends of such as he had

Massacred,

Morindus K of Brittain devoured by a Sea Monster. Page. 160

Q Tomyris puts the head of K. Cyrus into a Bowl of Bloud. Page. 162

Massacred, pulled out his Eyes, Heart, and Entrails, not forgetting any point of extream rigour, he with a Courage desperately obstinate, endured these Torments with constancy, saying between whiles, *That no new thing had happened to him, and that long since he had foresen within himself this punishment.* Being dead, they put an end to their fury, by cutting his body into morsels, which, like flesh in a Butchers Shop, were sold by weight; and afterward eaten by those that bought them. *Leander* in his description of *Italy*, saith, this fell out in his time. *Camerarius.*

LIV. *Conrade Trincio*, Lord of *Fulingo*, in the same Dutchy of *Spoleto*, hearing that the Captain of the Castle of *Nocera* had slain *Nicholas Trincio* his Brother, upon suspicion of Adultery, came and besieged this Captain so very close, and streightly in his Castle, that being out of all hope to save himself, he first cut the Throats of his Wife and Children, and then threw himself down from an high Tower, that he might not fall alive into the hands of his Enemy, but *Conrade* seeing himself frustrated of the means to torment him according to his intention, set upon his Kindred, Friends, and Familiars, and as many of them as he could take, he tortured without all mercy, and after he had murdered them, plucked out their Bowels, chopt their Bodies into small parcels, hung up their Quarters upon the High-ways, and their Bowels and Guts upon Bushes, and places of concourse, for people to gaze on, behaving himself with that savage, and outragious cruelty, that no man can call it a punishment, or revenge, but must study to find out a fit name for it, and after all, perhaps shall lose his labour. *Idem.* p. 392.

LV. The Duke of *Linburg*, deceasing without issue, the Duke of *Brabant*, and the Earl of *Gelders* strove about the succession, each of them pretending right to it; and when they could not agree, they fell to Arms; at last the Duke of *Brabant* won the Victory in a Battel, and took amongst other Prisoners the Bishop of *Collen*, who followed the Party of the Earl of *Gelders*.

This Bishop after he had been Prisoner to the Earl of *Haynault* the space of seven years, was set at liberty upon certain conditions which he accepted; and being ready to return home, he prayed the Earl that he would honour him so far, as to convey him into the Country, The Earl willingly condescended, and having brought him almost to *Collen*, not mistrusting any thing, he saw himself upon the sudden inclosed with a Troop of Horsemen, who took him, and delivered him to the Bishop, who locked him up in a Prison, where he ended his days; and the more to vex and torment him, the Bishop caused an Iron Cage to be made, and anointed all over with Hony, which was hung up in the Sun, the Earl being locked fast within it. This was done in the memory of our Fathers, saith *R. Camerarius.*

LVI. In the year 1500. when *Tamas Shaw* was King of *Persia*, the City of *Spahawn*, which is the Metropolis of all *Persia*, surfeiting with Luxury, refused not only to contribute reasonably to the Kings occasions, who was at that time invaded by the *Turks* and *Tartars*, but audaciously withstood, and hindred his entrance into their City; a Rebellion so unsufferable, as made him swear a revenge scarce to be parallel'd; he assaults the City with great fury, and in a rage he enters it, firing a great part thereof; and in a hostile severity plunders the Houses; and to conclude, regarding neither the Outcries of old Men, weak Women, nor innocent Children, he in two days made headless three hundred thousand Citizens, and erected a Pillar of their Heads, as a Trophy and Memorial of their Disloyalty, and his bitter Revenge. *Herberts Tra.* p. 160.

LVII. A certain *Italian* having his Enemy in his power, told him, *there was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour*; the overtimorous wretch in hope of mercy did it, and immediately the other stabbed him to the heart saying, *That now he had a full and noble Revenge, for he had killed him at once both Body and Soul.* B. Reynolds on Passions.

LVIII.

LVIII. *Frederick Barbarossa* the Emperor, with a strong Army besieged *Millain*, that had withdrawn itself from his Obedience, and had lately affronted his Empress in this manner; the Empress being desirous to see the City, and not fearing to meet with any disrespect from a place under her Husbands Jurisdiction, came into it without any Guard; the mad People seize upon her, set her upon the back of a Mule, with her face to the Tail, and the Tail in her hand, instead of a Bridle, and in this shameful manner turned her out of the other Gate of the City; the Emperor being justly incensed, besieged the City very close, and urged the Inhabitants to yield, who at last did, and he received them to mercy upon this condition, that every Person who desired to live, should with their Teeth take a Fig out of the Genitals of a Mule, with their hands tied behind them, and as many as refused, were immediately beheaded; divers preferred death before this Ignominy, those that desired life, did what was commanded, though with many a kick, whence came that scornful Proverb in *Italy*, when putting one of their Fingers between two others, they cry, *Ecco la Fico, Behold the Fig.* Heylin Cos. p. 124.

LIX. The *Neapolitans*, as all the rest of the *Italians*, are exceeding revengeful, saith Mr. *Howel*; among multitudes of Examples that might be produced, this may suffice: In the ancient City of *Nocera*, there were three young Noblemen, called *Conrado*, *Cæsare*, and *Alexander*, the eldest was Prince of the Place; there was, and still is in *Nocera*, a fair and strong Castle, wherein Pr. *Conrado* kept a Garrison, making a familiar Friend of his Captain thereof; the Prince kept usually at his Country House, yet would sometimes come, and lie a night or two in the Castle; this Captain had a comely Woman to his Wife, with whom Prince *Conrado* fell in love, and never left solliciting till he had enjoyed her, which he afterward often did to the knowledge of her Husband, who resolving revenge, contrived thus to do it; the Prince and his Brothers being at their country

house, the Captain sent him word, *That there were two wild Boars discovered in the Forrest hard by, and if he and his Brothers would come such a day with their Dogs he doubted not but they would find Princely sport*; *Conrado* accordingly came with his second Brother *Cæsare*, but *Alexander*, upon some occasion, sent word he could not come till two days after; the Captain provided a handsome Supper for the Prince & his Brother, who had brought with him another Nobleman to partake of the sport; the Prince lodged in the Castle, but *Cæsare* and the Nobleman lay in the Town; the Captain was wonderful Officious to attend the Prince to his Chamber; but having ingaged some of the Garrison to join with him, in the dead time of the night they rushed into the Princes Chamber, and first they cut off his Genitals, and then his head, which they set to stand in a window, and quartered the rest of his body; this being done very silently, in the morning betimes the Captain sent in the Princes name for his second Brother to come in all haste to him, and when Prince *Cesare* came, the Captain waited on him to his Brothers Chamber; where the first object he beheld was *Conrado*'s head standing in the window, and his members quartered and flung about the room, *Ah*, said *Cesare*, *is this the wild Boar you writ of*, *Yes*, answered the Captain, *but I writ to you of two*; and so they fell upon him also and made the like Sacrifice of revenge upon him. This being done, the Captain barred up the Gates, and going upon the walls of the Castle, he sent for the Chief of the Town, and made a Speech to them, shewing in what Slavery they lived under *Conrado*, so that if they ever desired Liberty, there was now a fit opportunity offered, because he had *Conrado* in his Custody, and could do with him what he pleased; but the Citizens would hearken to no such motion, but sent word speedily to *Alexander* the youngest brother, who coming with some Countrey forces, the Citizens joyned with him, and beleaguered the Castle; the Captain finding his case desperate, first took his wife to the top of an high Turret, from whence he

threw

threw her down amongst them, and after her his Children, and then lastly, slew himself in the Eye of all the City. *Howel's Hist. Naples*, p. 62.

LX. Having thus seen the dismal effects of *revenge*, let us next consider the base *Ingratitude* of some unworthy Persons, which was accounted so great a crime among the Ancients, that they judged ingratitude ought to be punished with death, and very worthily it deserved to be so at least in the Persons of some who have been dreadfully guilty of this base and unworthy crime.

LXI. In the time of the bloody Popish Massacre at *Paris*, one of the Murtherers, with some Companions of his, came to the City of *Orleance*, and went to the house of a noble Counsellor, inviting themselves to Supper; the Counsellor Ignorant of their intent made them very welcome, but when Supper was ended, with horrible blasphemies, they murthered him, and then plundered his house. *Clarks Martyr.* p. 348.

LXII. *Humphrey Banister* was brought up and exalted to promotion by the Duke of *Buckingham* his Master; the Duke being afterward driven to extremity, by reason of the Separation of his Army which he had mustered against Crookbackt *Richard*, fled to this *Banister* as his most trusty friend, not doubting to be kept secret by him till he could find an opportunity to escape; there was a thousand pound propounded as a reward to him that could bring forth the Duke; and this Ingrateful Traytor, upon hope of this sum betrayed the Duke his Benefactor into the hands of *John Mutton* Sheriff of *Shropshire*, who conveyed him to the City of *Salisbury* where King *Richard* then was, and soon after the Duke was put to death; but as for this ingrateful Monster, the vengeance of God fell upon him to his utter ignominy, and shame, in a very visible and strange manner, for presently after his Eldest Son fell mad, and died in an Hog-sty; his Eldest Daughter was suddenly stricken with a foul Leprosy; his second Son became strangely deformed in his Limbs, and lame; his

youngest Son was drowned in a Puddle, and he himself was arraigned, and found guilty of a Murder, though saved by reading his neck verse; as for his thousand pounds, King *Richard* gave him not a farthing, saying, *That he who would be so untrue to so good a Master must needs be false to all others.* Beards Theat.

LXIII. In the Persecution of *Germany* a worthy Protestant Divine for reproving his Prince sharply for his cruelty, was condemned by him to be hanged; and a bloody Gentleman with a Troop of Souldiers was sent to see Execution done upon him; the Gentleman coming to his house saluted him very kindly pretending that he came to make good cheer with him, for he was a good House-keeper, and the Gentlemen in the country did often resort to his House; the Minister in a short time prepared a Sumptuous Banquet for them, whereof they did eat freely: Dinner being ended, the Gentleman said to his men; *Take this Priest, our host, and hang him up without delay*; the Souldiers were astonished at this command and abhorring to do the deed said, *God forbid that we should commit such a Crime, as to hang him that hath used us so courteously, it is a wicked act thus to render evil for good*; but the Gentleman still provoked them to execute his command; then said the Minister, *I beseech you use not such cruelty toward me, but rather carry me to my Prince, before whom I doubt not but to clear my self from any thing shall be laid to my charge, neither do you so violate the Laws of Hospitality which I have shewed you, and other Noblemen, who resort to my House; Consider what a sting this ingratefull act will leave in your Consciences, for I have truly and faithfully taught the Doctrine of the Gospel which is the Principal cause that my Prince bears me this ill will*; but whatsoever this good man could alledge in his own behalf, the furious Gentleman continued in his Resolution, calling upon his Servants to accomplish it, and withal said to the Minister, *You shall gain nothing by your Preaching in this manner, for I am fully resolved to fulfil the will of the Prince*; at last the Servants took the Minister and with great

mourn-

mourning, hanged him upon a beam in his own House, the Gentleman standing by and looking on. *Clarks Martyr.* p. 280.

LXIV. In the third Primitive Persecution under the Emperor *Adrian*, there was a noble Christian Captain called *Eustachius*, whom *Trajan* the Predecessor of *Adrian* had sent to war aginst some *Barbarians*, and after he had subdued his Enemies, and returned homeward with Victory, *Adrian* for joy of his success, went to meet him, and bring him home in Triumph; but by the way the Emperor would needs Sacrifice to *Apollo* for the Victory obtained, requiring *Eustachius* to do the same with him; but when by no means he could be perswaded thereto, as soon as he came to *Rome*, he with his Wife and Children suffered Martyrdom for the Christian Faith, by the command of this Ingrateful Emperor. *Idem.* p. 30.

LXV. When *Xerxes* had resolved on his expedition against *Greece*, he caused his Army to make their Rendevouz at *Sardis* in *Lydia*, and when he had assembled to the number of seventeen hundred thousand Foot, and eighty eight thousand Horse; as he entred the Country, he was by one *Pythias* the *Lydian* entertained, who out of his Flocks and Herds of Cattle, gave food to *Xerxes*, and his whole Army; the Feast ended, he also presented him with two thousand Talents of Silver, and four Millions in Gold; then *Pythias* besought *Xerxes* to spare one of his five Sons from his attendance into *Greece*, because himself was old, and had none whom he could so well trust as his own Son; but *Xerxes* like a barbarous, and ingrateful Tyrant, caused the Body of the young man, for whom his Father Petitioned, to be divided into two parts, commanding that one half of his Carcase should be laid on the right, and the other half on the left hand of the Highway, by which the Army was to march. *Rawleigh Hist. World.*

LXVI. It is remarkable what is reported by *Zonaras* of the Emperor *Basilius Macedo*, who being hunting, wherein he much delighted, a great Stag turned

furiously upon him, and fastened one of the Branches of his Horns into the Emperors Girdle, and lifting from his Horse, carried him a distance off, to the great danger of his life; which when a Gentleman in the Train espied, he drew his Sword, and cut the Emperors Girdle, by which means he was preserved, and had no hurt at all; but observe his reward; the Gentleman for this Act was questioned, and adjudged to have his head struck off, because he presumed to expose his drawn Sword so near the Person of the Emperor, and so he by an high Act of *Ingratitude*, was put to death accordingly. *Heywood of Angels*, p. 528.

LXVII. Cardinal *Charles Caraffa*, and Duke *John* his Brother managed all affairs under Pope *Paul* the 4th. he being dead, *Pius* the Fourth was made Pope, and that chiefly by the favour and diligence of these *Caraffa's*; but as a reward of their good service, he made it his first business to overthrow them. He sent the Cardinal, and his Brother Duke, together with Count *Alisano*, and many others of their Kindred and Clients to Prison, in the Castle of St. *Angelo*, there were they nine months in durance, and expectation of death; at last by order from the Pope, the Cardinal was hanged, the Duke and Count beheaded, and their dead Bodies exposed as a publick spectacle to the People. *Lipsius Mo.*

LXVIII. *Bellisarius* was general of all the Forces under the Emperor *Justinian* the first, a man of rare valour and virtue; he had overthrown the *Persians*, *Goths*, and *Vandals*, had taken the Kings of these People in War, and sent them Prisoners to his Master; he had recovered *Sicilia*, *Africk*, and the greater part of *Italy*; he had done all this with a small number of Soldiers, and less cost; he had restored Military Discipline by his Authority, when long lost, he was allied to *Justinian* himself, and a man of that uncorrupted Fidelity, that though he was offered the Kingdom of *Italy*, he refused it; this great man, upon I know not what Jealousy, and groundless suspicion, was seized upon, his Eyes put out, all his House rifled, his Estate confiscate, and himself

self reduced to that miserable state and condition, as to go up and down in the common Road with this form of begging; *Give a half-penny to poor* Bellisarius, *whom Virtue raised and Envy hath overthrown.* Fulgosus.

LXIX. *Achmetes* the Great *Turkish Bassa*, was by the confession of all Men, the best Man of War, and the most expert Captain amongst the *Turks*; *Bajazet* made him General of his Army against his Brother *Zemes*, where the Conduct and Valour of the General brought *Bajazet* the Victory; at his return to Court, this great Captain was invited to a Royal Supper, with divers of the principal *Bassa*'s, where the Emperor in token of their welcome, and that they stood in his good grace, caused a Garment of pleasing colours to be cast upon every one of his Guests, and a gilt Bowl full of Gold to be given to each of them; but upon *Achmetes* was cast a Gown of black Velvet, all the rest rose and departed, but *Achmetes*, who had on him the Mantle of Death, according to the *Turkish* Custom, was commanded to sit still, for the Emperor must talk with him in private; the Executioners of the Emperors wrath came, they stripped, and tortured him, hoping that way to gain from him what he never knew of (for *Isaac Bassa*, his great Enemy, had secretly accused him of intelligence with *Zemes*,) but he was delivered by the *Janizaries*, who would no doubt have slain *Bajazet*, and rifled the Court at his least word of Command; but though he escaped with his life at the present, he not long after was thrust through the Body as he sate at Supper in the Court, & there slain; this was that great *Achmetes*, by whom *Mahomet* the Father of this *Bajazet*, had subverted the Empire of *Trapezund*, took the great City of *Caffa*, with all the Country of *Taurica Chersonesus*, the impregnable Cities of *Croia*, *Scodra*, and all the Kingdom of *Epirus*, a great part of *Dalmatia*, and at last *Otranto*, to the terrour of all *Italy*. *Turk. Hist.* p. 443.

LXX. In 1565. *Feb.* 5. One *Paul Sutor* near *Basil* in *Switzerland*, came to the House of *Andreas Hager*

a Bookseller; he was then old and sick, and had been the Godfather of *Paul* at the Font, and performed to him all the good Offices that could be performed by a Father; being entred his House, he told him he was come to visit him, as one that esteemed him as a Father; but as soon as the Maid that attended upon the sick man was gone out of the room, he caught up a Hammer, gave him some blows, and then thrust him through with a Knife; as soon as the Maid returned, he with the same fury did the like to her; and then seizing the Keys, he searched for his intended Prey; he found eight pieces of Plate, which afterward for want of money, he pawned to a Priest of St. *Blasius*, who suspecting the man, sent the Plate to the Senate at *Basil*, by which means the Author of the detestable murther was known, he was searched after, taken, and brought Prisoner to *Basil*, where after Condemnation, he had his Legs and Arms broken upon the Wheel, and his head, while he was yet alive, being tied to a part of the Wheel, he was burnt with flaming Torches, till in horrible Tortures he gave up the Ghost. *Lonic. Theat.*

LXXI. I shall conclude this Chapter with the Charity of *Henry Keib'e*, Lord Mayor of *London*, in 1511. who besides other great Gifts in his life-time, re-builded *Aldermary Church*, which was run to ruines, and bequeathed at his death a thousand pounds for the finishing of it; yet within sixty years after, his bones were unkindly, yea, inhumanely cast out of the Vault wherein they were buried; His Monument was pluckt down for some wealthy Person of those present times to be buried therein. Upon which occasion saith Dr. *Fuller*, I could not but rub up my old Poetry, which is this:

Fuller to the Church.

Ungrateful Church, o'rs run with rust,
Lately buried in the Dust,

Utterly

Utterly thou hadst been lost
If not preserv'd by Keebles *cost,*
A Thousand pounds, might it not buy
Six foot in length for him to lie?
But outed of his quiet Tomb,
For later Corpse he must make room;
Tell me where his dust is cast,
Though't be late, yet now at last,
All his bones with scorn ejected
I will see them recollected,
Who fain my self would Kinsman prove,
To all that did Gods Temple love.

The Churches Answer.

Alas! my Innocence excuse,
My wardens they did me abuse,
Whose Avarice his Ashes sold,
That Goodness *might give place to Gold.*
As for his Reliques, *all the Town*
They are scatter'd up and down;
Seest a Church repaired well?
There a sprinkling of them fell.
Seest a New Church lately built?
Thicker there his Ashes spilt.
Oh that all the Land throughout
Keebles *Dust were thrown about,*
Places scatter'd with that seed,
Would a Crop of Churches breed.

Fuller's Worthies, p. 33.

CHAP.

CHAP. V.

The Tremendous Consequences of Cowardice, Barbarity and Treachery.

THese three evil Qualities, or vicious Inclinations of the Mind, are much of the same kind; for *Cruelty* and *Treachery* do commonly proceed from base and *Cowardly Dispositions.* As touching *Cowards*, that is, such as preserving their Lives or Estates before their Countries welfare, and that either will not, or dare not stand courageiously in defence of it in time of Danger; they were always reckoned to deserve the greatest punishments; and therefore the *Romans* did sharply chastise them, and endeavoured to render them odious; for they were commanded and sworn never to eat their meat but standing: Nay, they were accounted so hateful amongst them, that when *Hannibal* offered the *Roman* Senate eight thousand Captives to be redeemed, they refused his offer, saying, *That they were not worthy to be redeemed, who had rather be basely taken, than die honestly and valiantly.*

I. *Titias* a Captain of Horsemen in *Sicilia*, being overcharged with too great a number of Enemies, delivered up his Arms to them, which was counted so heinous a Crime, that *Calphurnius Piso* his General pronounced this Sentence against him, That he should go barefooted before the Army, wearing a Garment without seams, and that he should have society with none but such as were guilty of the same fault, and from a General over Horsemen he was degraded, and made a common Souldier. *Beards Theatre.*

II. *Fulgosus* saith, That among the *Germans* it was judged so dishonourable to lose a Shield in War, that whosoever happened to do it, was suspended from any Civil Office in the State, & likewise forbid to enter into any of their Temples, insomuch that many (he saith)

saith) killed themselves to avoid the infamy and shame thereof. *Idem.*

III. *Artaxerxes* after the Battel was ended which he fought with his Brother *Cyrus*, punished one of his Commanders called *Arbaces*, for his cowardliness, by compelling him to carry a Whore on his back stark naked all the day long about the Market-place. And another that had basely yielded himself to his Enemies, and yet boasted that he had slain two men, he caused his Tongue to be bored thorow in three several places with an Awl. *Plutarch.*

IV. It is likewise a token of a weak mind, and an infirm Soul, to anticipate troubles by their own fearful apprehensions before they arrive, which is oftentimes occasioned by a too great fearfulness of death, and being over desirous of life, which kind of Cowardice hath occasioned great mischiefs and miseries, as by the following Examples appears.

V. *Lewis* the Eleventh King of *France*, when he found himself sick, sent for one Fryar *Robert* out of *Calabria*, to come to him to *Toures*; this man was an Hermite, and famous for his Sanctity, and while in his last sickness, this Holy man lay at *Plessis*, the King sent continually to him, saying, *That if the Hermite pleased he could prolong his life.* The King had reposed his whole confidence in *Monsieur James Cothier* his Physician, to whom he gave monthly Ten thousand Crowns, in hope he would lengthen his life. Never man (saith *Philip Comints*) feared death more than he, nor sought so many ways to avoid it as he did; moreover, saith he, in all his life-time he had given commandment to all his Servants, as well to my self as others, we should only move him to confess himself, and dispose of his Conscience, but never to mention nor sound in his Ear that dreadful word *Death*, knowing that he should not be able patiently to bear that cruel Sentence. His Physician aforementioned used him so very roughly, that a man would not have given his Servant such sharp language as he usually gave the King, and yet the King so

much

much feared him, that he durst not command him out of his presence; for, though he complained to divers of him, yet he durst not change him, as he did all his other Servants, because this Physician said once thus boldly to him, *I know that one day you will command me away, but* (swearing a great Oath he added) *you shall not live eight daies after it*; which word put the King into so great a fear, that he ever after flattered him, and bestowed such gifts upon him, that he received from him in five [illegible] this fifty four thousand Crowns, besides the Bishoprick of *Amiens* for his Nephew, and other Offices and Lands for him and his Friends. *Philip Comines Hist.*

VI. *Mecenas* the great Friend and Favourite of *Augustus*, was so soft and effeminate a Person, that he was commonly called *Malcinus*, he was so much afraid of death, that, (saith *Seneca*) he had often in his mouth this saying, *All things are to be endured so long as life is continued:* Of whom these Verses are to be read.

Make me lame on either hand,
And of neither foot to stand;
Raise a Bunch upon my back,
And make all my Teeth to shake,
Nothing comes amiss to me,
So that life remaining be.

VI. *Caligula* the Emperor was so exceedingly afraid of death, that at the least Thunder, and Lightning, he would wink close with both Eyes, and cover his head all over; but if the Thunder were very great & extraordinary, he would run under his Bed. He fled suddenly by night from *Messina* in *Sicily*, being affrighted with the noise, smoke, and roaring of Mount *Ætna*; being once in a *German* Chariot, in a streight passage, where his Army were forced to march very close together, and one happening to say, that if any Enemy should now appear, it would make a very great hurliburly, he was presently so affrighted with the apprehension.

hension of the Danger, that getting out of the Chariot, he mounted his Horse, and finding the way filled up with slaves and Carriages, he again dismounted, and was from hand to hand conveyed over mens heads, till he came on the other side of the water. Soon after, hearing of the revolt of the *Germans*, he provided to fly, and prepared Ships for his flight, comforting himself in this, that if the Conquerors should come into *Italy*; and possess themselves of the City of *Rome*, yet he should have some Provinces beyond Sea, where he might still live. *Sueton. Hist.*

VIII. What a miserable life Tyrants have by reason of their continual fears of Death, we have exemplified in *Dionysius* the *Syracusan*, who finished his thirty eight years rule in this manner; removing his Friends, he committed the Custody of his Body to some Strangers and *Barbarians*; and being in fear of Barbers, he taught his Daughters to shave him; and when they were grown up, he durst not trust them with a Rasor, but taught them how they should burn off his Hair and Beard with the white films of Walnut Kernels; and whereas he had two Wives, *Aristomache*, and *Doris*, he came not to them in the night before the place was thoroughly searched, and though he had drawn a large and deep moat of water about the room, and had made a passage by a wooden Bridge, yet he himself drew it up after him when he went in; and not daring to speak to the People out of the common *Rostrum*, or Pulpit appointed for that purpose, he used to make Orations to them from the top of a Tower; when he played at Ball, he used to give his Sword and Cloak to a Boy whom he loved, and when one of his familiar Friends had jestingly said, *You now put your life into his hands*; and the Boy smiling thereat, he commanded them both to be slain, one for shewing the way how he might be killed, and the other for approving of it with a smile. At last being overcome in Battle by the *Carthaginians*, he perished by the Treason of his own Subjects. *Wanly Hist. Man.*

IX. And

IX. And this introduces another particular, namely, the barbarity, and bloody-mindedness of some Persons; *Theodorus*, who was Tutor to *Tiberius* the *Roman* Tyrant, observing in him while he was a Boy, a sanguinary nature and disposition, which lay hid under a shew of meekness, and a pretence of elemency, was used to call him *a lump of Clay, steeped, and soaked in blood*; and this his prediction of him did not fail in the event; this being that savage Tyrant, who thought that death was too light and easy a punishment; for hearing that *Carnulius*, being in his disfavour, had cut his own Throat; *Carnulius*, said he, *hath escaped me*; and to another who begged of him to die quickly, he told him, *He was not so much in his favour*. Yet even this cursed Artist in Villany, hath been since out-acted by Monsters more overgrown than himself.

X. It is in this kind a memorable example that *Seneca* relates of *Piso*, who finding a Soldier to return from foraging, charging him to have slain him, condemned him to death; the Executioner being in readiness, and he stretching forth his Neck to receive the stroke of the Ax, behold, in the very instant his Comerade appears in the place; whereupon the Centurion, who had the charge of the Execution, commands the Executioner to forbear, and carries back the condemned Soldier to *Piso*, together with his *Comerade*, thereby to manifest his innocency, and the whole Army waited on them with joyful Acclamations. But *Piso* in a rage gets him up to the Tribunal, and condemns both the Soldiers, the one for returning without his Comerade, and the other for not returning with him; and lastly, he likewise condemns the Centurion for staying the Execution without Warrant, which was given him in charge, and thus three suffered death for the innocency of one. *Causins Holy Court*.

XI. *Mahomet* the Great, first Emperor of the *Turks*, after the winning of *Constantinople*, fell in love with a most beautiful young *Greekish* Lady called *Irene*, upon whose incomparable Perfections he so much doted, that

that he gave himself wholly up to her love; but when he heard his Captains, and chief Officers murmured at it, he appointed them all to meet him in his great Hall, and commanding *Irene* to dress and adorn her self in all her Jewels, and most gorgeous Apparel, not acquainting her in the least with any part of his design, taking her by the hand, he led this Miracle of Beauty into the midst of his Nobles and *Bassa's*, who dazled with the brightness of this illustrious Lady, acknowledged their Errour, professing that their Emperor had just cause to pass his time in solacing himself with so peerless a Paragon; but he on a sudden twisting his left hand in the soft curls of her hair, and with the other drawing out his sharp Scimetar, at one blow he struck off her Head from her Shoulders, and so at once made an end of his love, and her life, leaving all the Assistants in a fearful amaze, and horror of an act of that Cruelty. *Turkish Hist.* p. 351.

XII. *Vladus Dracula*, as soon as he had gained the Kingdom of *Moldavia*, he chose out a multitude of Spearmen, as the Guard of his Body; after which, inviting as many as were eminent in Authority in that Country to come to him, he singled out from them all that he thought did not love him, or had any inclination to a change; all these, together with their whole Families, he empaled upon sharp stakes, sparing neither the innocent age of young Children, the weak Sex of Women, nor the obscure condition of Servants; the Stakes and place where they were set, took up the space of seventeen furlongs in length, and seven furlongs in breadth; and the number of those that were thus murdered, and in this barbarous manner, were said to be no less than twenty Thousand. *Idem.* p. 363.

XIII. *Johannes Basilides* Emperor of *Russia* in 1569. Used for his Recreation to cause noble and well deserving Persons to be sewed up in the skins of Bears, and then himself set Mastiffs upon them which cruelly tore them in pieces; he often invited *Michael* his father in Law to banquet with him, and then sent him home to his

family

family through the snow, having first caused him to be stript stark naked; sometimes he shut him up in a room in his own House till he was almost famished, causing four Bears of Extraordinary bigness to be tyed at the door to keep all Provisions from him; these Bears he at other times would let loose among the People, especially when they were going to Church, and when any were killed by them, he said, *His Sons had taken great pleasure in the sport, and that they were happy who perished in this manner, since it was no small diversion to himself.* Upon a mere suspition which he had conceived against the City of *Nowogorod*, he entred the same and caused to be slain and thrown into the River two thousand seven hundred and seventy Persons, without any respect of Age, Quality, or Sex besides an Infinite number of poor People, who were trampled to death by a Party of his Horse, and there were so many bodies cast into the River of *Volga*, that being stopped therewith, it overflowed the Neighbouring fields; the Plague which followed this Butchery was so great, that no body venturing to bring provisions into the City, the Inhabitants were forced to feed on the dead Carcases; The Tyrant took a pretence from this inhumanity to cause all those that had escaped the Plague, Famine, and his former cruelty to be cut in pieces, The Arch-Bishop of this place having escaped the first fury of the Souldiers, either as an acknowledgment of the favour, or to flatter the Tyrant, entertained him at a great Feast, in his Archiepiscopal Pallace, whither the Duke failed not to come with his Guards about him; but while they were at dinner, he sent to plunder the rich Temple of St. *Sophia*, and seized on all the treasures which had been brought thither, and to other Churches, as to places of safety. After dinner he caused the Arch-Bishops Pallace to be in like manner Pillaged, and then told the Arch-Bishop, *That it would now be ridiculous for him to act the Prelate, since he had not wherewithal to support the dignity of his place; that he must put off his rich habit which henceforth would be but troublesome to him, and*

that

that he would bestow on him a bagpipe and a Bear, which he should lead up and down and teach it to dance to get money; that he must resolve to marry, and that all the other Prelates and Abbots that were about the City should be invited to the Wedding-setting down a precise Sum of money which each of them should present to the new married Couple; And there were none of them but brought what they had made a shift to save, thinking the poor Arch-Bishop should have had it; but the Tyrant took all the money, and causing a white Mare to be brought, he said to the Arch-Bishop, *This is thy Wife, get upon her, and go to* Mosco; the poor Arch-bishop was forced to obey, and as soon as he was mounted, they tyed his legs under the Mares belly, and then hung about his neck some Pipes, a Fiddle, and a Tymbrel, and would needs make him to play on the Pipes; all the other Abbots and Monks who were present, were either cut in pieces, or with Pikes and Halberds forced into the River; this Tyrant had a particular longing for the money of one *Theodore Sirton*, a rich Merchant, whereupon he sent for him to his Camp at *Novogorod* and having fastened a Rope about his waste, he commanded him to be cast into the River drawing him from one side to the other till he was ready to give up the Ghost then he asked him, what he had seen under water; the Merchant stoutly answered, *That he had seen a great number of Devils carrying the Dukes Soul with them into Hell*; the Tyrant replyed, *Thou art in the right; but it's just I should reward thee for thy Prophecy*; whereupon calling for boiling Oyl, he caused his feet to be put into it, and continued there till he had promised to pay him ten thousand Crowns; which when he had done he caused him to be cut in pieces; this *Basilides* was of a most cruel disposition, delighting himself much therein; amongst his infinite acts of cruelty, these are recorded by several authors; In 1570. his own Brother being accused of some crime, he caused him without giving him leave to answer for himself, to be first put to most exquisite tortures, and then to be killed; his wife he

caused

caused to be stript, and to be set naked before the Eyes of all men, and then by a Rope to be drawn into a River and drowned. *John Piotrowich*, a man of principal command under him, being accused of Treason, came to clear himself, but was not admitted to make any defence, but was set in Princely Accoutrements upon a Throne, the Emperor standing bare before him, and bowing to him; but soon after with a knife he thrust him to the heart; causing his Body to be dragged forth, his Servants to be slain, and three hundred others in his Castle to be executed; he caused all his *Boyars* or Nobles, to be assembled into one House, and there to be blown up with Gun-powder; their Wives and Daughters he caused to be ravished by his Followers before his face, and then to be cut in pieces, leaving no living thing in their Houses or Grounds. Their Husbandmens Wives were stript as naked as they were born, and so driven into the Woods, where Executioners were purposely appointed to give them their fatal entertainment; his Chancellor sitting at Table with his two Sons, were also upon the like Accusation presently cut in pieces, and the third Son was quartered alive by four Wheels, each drawn a contrary way by fifteen men; his supream Notary displeasing him, his Wife was taken from him, and after some weeks detainment, was together with her Hand-maid hanged over her Husbands door, and so continued a fortnight, he being forced to go in and out by her all that time; another of his Notaries Wives was first ravished, and then sent home, and hanged over her Husbands Table, whereat he was forced dayly to eat; in his Travelling, if he met any Woman, whose Husband he liked not, he caused her to stand with her nakedness disclosed, till all his Retinue was passed by; his cutting out Tongues; cutting off the hands & feet of his Petitioning & complaining Subjects, I omit; with his casting of hundreds at once into the water under the Ice, namely, seven hundred Women at one time; and three hundred seventy eight Prisoners at another; five hundred Matrons and Virgins of noble

blood

blood he exposed to be ravished by the *Tartars* in his sight; he caused the Ears, Lips, and other Members of his Secretary to be cut off piecemeal, notwithstanding all the protestations of his Innocence; above two hundred other Nobles were at the same time variously executed, whereof one of them was his Treasurer, whose Wife was set upon a Rope, and violently dragged to and fro thereon stark naked, to force her to confess her Husbands Riches, whereof she soon after died; in a Famine he gathered many people upon a Bridge, in expectation of relief, and causing the Bridge to be cut down, drowned them all, as the readiest way to make Corn cheaper; these are the least part of his inhumane Cruelties, but the last was on himself; for his eldest Son *Juan* being falsely accused, he struck him with a staff wrought with Iron, whereof he died within a few days after, which this Tyrant laying to heart, died with grief. *Ambassadors Travels.*

XIV. The Island of *Amboyna* lies near *Seran*, the chief Town of it hath also the same name, and is the Rendevouz for the gathering, and buying of Cloves; the *English* lived in that Town under the Protection of the Castle, which was Garrisoned, and welled manned by the *Dutch*. It happened that in the year 1622. a *Japan* Soldier discoursing with the *Dutch* Sentinel of the Castle, was suspected, tortured, and confessed that divers of his Countrymen had contrived with him to seize and surprize the Castle; also one *Price* an *Englishman*, & Prisoner with them, accused other *Englishmen* of the Factories, who were all sent for, and put to horrid Torture; the manner this; first, they hased up the Prisoner by the hands with a Cord against a large door, fastening him upon two staples of Iron on the top; as wide as his Arms could stretch, his feet hung to the ground stretched out at length, and full wideness, fastened beneath the door; then they wrapped a cloth about his Neck and Face so close, that no water could go by; then pouring water leisurely upon his head, and filling the cloth up to his Mouth and Nostrils, that he could not draw

breath,

breath, but he must withal suck in water, they so continued, till it forced his inward parts to come out at his Nose, Eyes and Ears; stifling, and choaking him into a swound or fainting; but being taken down, they made him vomit out the water, and being somewhat recovered, they tortured him again four or five times, his Body being swoln three times bigger than before, his Cheeks like Bladders, his Eyes staring out beyond his Eye-brows; one *Colson* being thus tortured, yet still denied their Accusation, whereupon they burn him under the Paps, Arm-holes, Elbows, Hands and Feet, till the fat dropped out of their Torches, then they lodged him in a Dungeon, where his flesh putrified, and Maggots bred in it, to a horrid and lothsome condition till at the end of eight days they were executed in *March*, 1623. at which instant there was a sudden darkness, and a Tempest that forced two *Dutch* Ships out of the Harbour, which were hardly saved; the dead were all buried in one Pit, and one *Dankin* their Accuser stumbled at their Grave, and fell stark mad, and died so within 3 days after. Also a sickness followed at *Amboyna* of which several *Dutch* died. The names of the *English* thus inhumanely dealt with, were Captain *Towerson*, *Tompson*, *Beaumont*, *Collins*, *Colson*, *Webber*, *Ransey*, *Johnson*, *Fand* and *Brown*. *Sanderson* Hist. K. James. p. 577.

XV. *Nabis* the Tyrant of *Lacedemon*, did utterly extinguish the *Spartan* name, forcing into banishment as many as were eminent for Riches, or the renown of their Ancestors, and dividing their Wealth and Wives amongst the mercenary Soldiers he had hired, withal he sent Murderers after such as he had banished, not suffering any place of retreat to be safe to them; he had also framed an Engine, or rather an Image of his Wife, which after her name he called *Apega*; with admirable Art it was fashioned to her resemblance, and was clothed in such costly Garments as she her self used to wear; as oft as the Tyrant cited before him any of the rich Citizens, with a design to milk them of their Money, he first with a long and very civil Speech, used to

represent

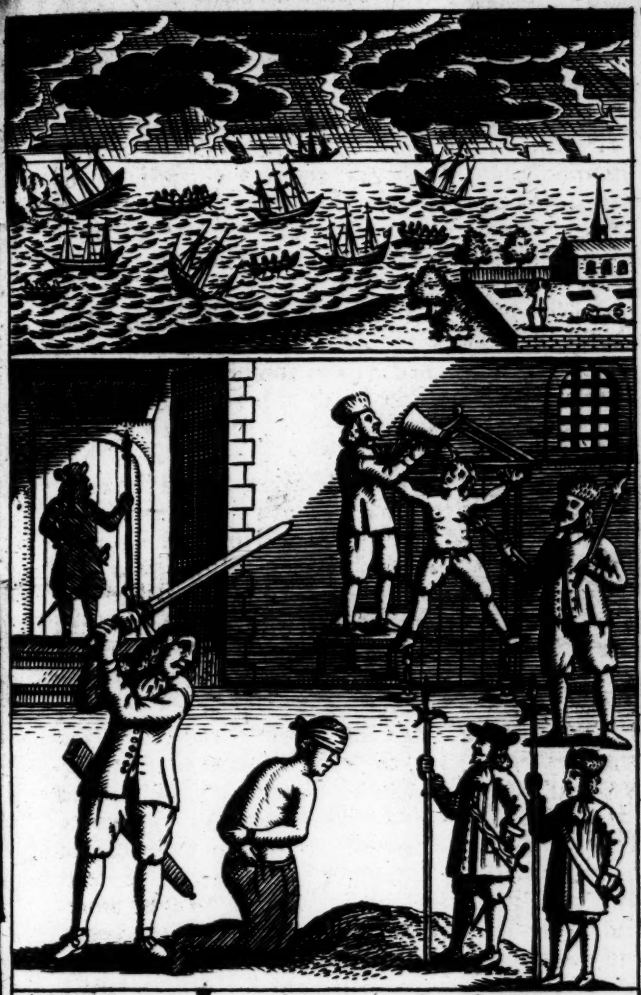
represent to them the danger that *Sparta* was in, the number of the Soldiers he kept about him for their safety, and the great charge he was at in sacred and civil affairs, if they were wrought upon by this means, it sufficed, but if otherways, and that they would not part with their money, he then used to say, *Possibly I am not able to persuade you, yet it is likely that* Apega *may*; and then with a shew of familiarity, he takes the man by the hand, and leads him to this Image, which rises, and imbraces him with both Arms she draws him to her Breasts, in which, and likewise in her Arms were sharp iron Spikes and Nails, though hidden within her clothes; herewith she griped the poor wretch, according to the pleasure of the Tyrant, who laughed at his cruel death. *Rawleighs Hist. World.*

XVI. Not many years since there was a notable piece of inhumane Villany discovered in the City of *Naples*, which was this. There was one *Francisco Severino*, a publick Notary, that had a Sister who was a young Widow, but he being to pay her six hundred Ducats toward her Dowry, instead thereof, he clapt her up, together with a little Daughter of hers into a dark Cave, betwixt four Walls, where he fed them with Bread and Water, and some few roots, for seventeen years together; the Widow had also a Son, under the care of an Uncle all that while, who being come to Age, demanded of this Notary his Mothers Dowry, thinking she had been dead; the rumor hereof flying among the People, who were then in Arms, they rushed into the Notaries Houses; and the Woman in the Cave hearing an extraordinary noise, began to shriek; which being heard, the People broke down the Wall, where they found two Women like Savages, with long dishevel'd hair hanging about their Shoulders, whereupon the Villany being discovered, the Notary was put to exemplary punishment. *Howels Hist. Naples.*

XVII. *Sha-Sefi*, a late Emperor of *Persia*, when he came into the World, had his hands all bloody, which his Grand-Father *Sha Abbas* hearing of, said, *That this*

Prince

Prince would often bath his hands in blood; and so it proved; for as soon as he came to the Crown, he made away *Rustan-Can* the Generalissimo of his Army, and several other Lords he caused to be cut in pieces, and slew with his own hands all his own Relations, & what other Person soever he was any way distrustful of; by this means so accustoming himself to blood, that when he was incensed, he spared none; he caused the Eyes of his only brother to be put out, and two of his Uncles, after he had put out their Eyes, he caused them to be cast down headlong from an high Rock, saying, *That having lost the benefit of their Eyes, they were useless to the World*; He dispatched *Isa Can* another of his Uncles, after he had cut off the heads of his three Sons upon a trivial occasion, saying, *That he could now never be faithful to him, at least it was impossible he should love him, after he had dealt so by him.* In 1632 He having forced the *Turks* to raise the Siege before *Bagdat*, at a private meeting of his Lords, they said among themselves; *That since in his tender Age he had committed so many Cruelties, it was likely that in time he would extirpate all the Grandees of* Persia, *Scinel Chan* presently discovered this to him, advising him to secure himself against them, by taking away those of most credit among them; the Tyrant replied, *Thy advice is good, and I will begin with thee; for thou art a Person of the greatest Age, and Authority among them, and therefore must needs be of the Conspiracy*; And presently after he killed him with his own hands; he slew his Lord High Chancellor within a few days after, by running him into the Body with a Scymiter, and then caused his head to be cut into small bits, and thus he dealt with most of the rest, who were at the Meeting aforesaid; when he came to *Casbin*, he sent for all the Lords, and Governors of his Provinces to come to him, they all obeyed, save two, who thought it enough to assure the King of their Fidelity, by sending each of them one of their Wives and one of their Sons; but he being not satisfied herewith, sent their Wives to the publick bawdy-houses, and exposed their Sons to the *Sodomitical* brutality



The Cruelties of the Hollanders upon the Englich at Amboyna. Page 279.

brutality of his Grooms, and common Hangmen; then he sent for *Immanuel Can* Governour of *Shiras*, and as soon as he came, he caused his head to be cut off, & the heads of his fifteen Sons; these unparallel'd Cruelties frighted all that came near him, and put some upon a Resolution to shorten his days by Poyson, in which, some of the Ladies in the *Seraglio* had an hand, which coming to his knowledge, he revenged himself the night following, causing a great Pit to be made in the Garden, wherein he buried forty women al ve, some Ladies, and among them his own Mother. *Ambassadors Travels.* p. 265.

XVIII. Innumerable are the Examples of Barbarity in the world, let us therefore add a few instances of the *Perfidiousness*, and *Treachery* of some men; there is nothing under the Sun that is more detestable than a Traytor, who is commonly followed with the Execrations and Curses of those very men to whom his Treason hath been most useful; so that it is seldom but these perfidious ones meet with their just rewards from the hands of their own Patrons; however the vengeance of Heaven, where the Justice of men fails, doth visibly fall upon them.

XIX. *Ladislaus Kerezin*, an *Hungarian*, Traiterously delivered up *Giula*, a strong place, to the *Turks*, & when he looked to receive many and great presents for this his notable piece of Service, certain Witnesses were produced against him by command of *Selymus* the *Turkish* Emperor, who deposed, that *Ladislaus* had cruelly handled certain *Turks*, who had been Prisoners with him, whereupon he was delivered to some Friends of their's, to do with him, as they should think good; they inclosed this Traytor stark naked in a Tun or Hogshead set full of long sharp Nails within side, and rolled it from the top of an high Mountain, full of steepy downfalls, to the very bottom, where being run through every part of the Body with those sharp Nails, he ended his wretched life. *Camerar.*

XX. *Solyman* the Magnificent Emperor of the *Turks*,

 imployed

Imployed a Treacherous Christian in the conquest of the Isle of *Rhodes*, promising the Traytor to give him for his wife one of his Daughters with a very great Dowry; after the Isle was taken by his assistance, he demanded that which was promised him; whereupon *Solyman* caused his daughter to be brought in most Royal Pomp, in order to marry her according to his desert; the Traytor could not keep his Countenance he was so transported with Joy; *Thou seest*, said *Solyman*, *I am a man of my word, but for as much as thou art a* Christian, *and my Daughter thy wife that shall be, is a* Mahometan *by birth and profession, you cannot so live in quietness, and I am loth to have a Son in Law that is not a* Musselman, *and true believer both within and without, and therefore it is not enough that thou abjure Christianity in word only, as many of thy Sect usually do, but thou must immediately pluck off thy Skin, which is Baptized and uncircumcised*; having so said, he commanded some that stood by, to flea alive the pretended Son in Law, and that afterward they should lay him upon a Bed of Salt, commanding that if any *Mahumetan* Skin came over him again, in place of the *Christian*, that then & not before his promised Spouse should be brought unto him to be married, the wretched Traytor thus shamefully & cruelly flouted & disappointed, died in most horrible Torments; *Camerar. Opera.*

XXI. In the war with the *Falisci*, *Camillus* the *Roman* general had besieged the *Falerians*, but they being secure in the fortifications of their City were so regardless of the siege that they walked gowned as before, up and down the streets. These People, after the manner of *Greece*, sent their Children to a Common School, and the Treacherous Master of them used to walk with them dayly without the walls; he did this often, and by degrees trained them so far onwards, that he brought them unawares into the danger of the *Roman* Camp, where they were all taken; he bids them lead him to *Camillus*, he was brought into his Tent, where standing in the middle; *I am*, said he, *the Master of these Boys, & having a greater respect to you than to my Relations*,

tions, I am come to deliver you the City in the pledges of these Children; Camillus heard it, and judging it to be a base action, turning to this Souldiers about him, *War*, said he, *is a cruel thing, and draws along with it a multitude of injuries and wrongs, yet to good men there are certain Laws of War, nor ought we so to thirst after victory as to purchase it at the price of such unworthy & impious actions, a great Captain should rely upon his own virtue, and not attain his ends by the Treachery of another*; then he commanded his Officers to strip the School-Master, and having his hands tied behind him, he delivered rods into the hands of his Scholars, to whip and scourge the Traytor back into the City. The *Falerians* had before perceived the Treason and there was an universal mourning and outcry within the City for so great a Calamity, so that a concourse of noble Persons both men and women like so many mad creatures were running to and fro upon the walls; soon after came the Children driving with lashes their Master before them, calling *Camillus* their Preserver and Father. The Parents and the rest of the Citizens were astonished at what they beheld, and having the Justice of *Camillus* in great admiration they called an assembly, and sent Ambassadors to let him know, that being subdued by his virtue they rendred up themselves and theirs freely into his hands. *Plutarch.*

CHAP. VI.

The Tremendous Consequences of Unchastity, Intemperance, and Ambition.

IT is not to be imagined that I should give an Account of the Thousandth part of the mischiefs and miseries that have been occasioned by Lust and Debauchery, all Ages, and Nations are full of lamentable Accidents proceeding therefrom; for though this violent Passion may seem to promise a world of vain pleasure, & though lascivious Persons use many times all manner

of Patience, services, and profound submissions to gain the desired object, yet when they have obtained their flagitious desires, and think themselves absolutely happy in the midst of their libidinous, and unchast Embraces, even at that very instant, there is sometimes brought in an unexpected Reckoning, that drenches all their sweets in blood, and closes up their unlawful pleasures in the black, & dismal Sables of death, as by the following Examples is demonstrated, wherein Divine Vengeance has visibly appeared in the woful Tragedies which have been occasioned by Adultery, Unchastity, & Lust.

I. The first I shall mention, is partly Comical, as well as Tragical. A Knight of Eminent Fame, and of great note with *Henry* the Fifth, King of *England*, as being personally with him in all his wars in *France*; after the King had conquered, and setled that Kingdom, this noble *Englishman* retired himself into his own Country; he had a Lady of such beauty, as attracted the Eyes of all men, who residing with her Husband in the City of *Norwich*, he after so many troubles and adventures, resolved to lead a more sequestred life, and next to the pleasure of his fair Consort, he desired to lead a contemplative life, and being very rich, according to the Devotion of that Age, by the direction of the Priests, he resolved to build a handsome Church near his own House, which they said would be for the benefit of his Soul, and likewise a Convent, allowing maintenance to an Abbot, and twelve Friars; having finished them, there were two of the Friars, one called Friar *John*, the other Friar *Richard*, who were at continual variance and enmity to each other, and could not by any mediation be reconciled; it was the daily Custom of this Knight & Lady to rise every morning early to Mattins, or Prayers, and she being of an affable, and courteous disposition to all Persons, this good humor of hers bred a strange uncivil boldness in Friar *John*, so that she never came through the Cloyster, but he was still attending her with many bows, cringes, & complements, and she suspecting nothing, returned him Thanks again, which

which so far encouraged the Friar, that he made himself suspected by his Fellows, who as much as they durst whispered it about the Convent; he still growing more confident, presumed at last to write to her, wherein he at large discovered his violent Passion for her; this Letter with great difficulty he conveyed to the Ladies hands, who being much surprized that such lasciviousness should proceed from one that vowed, and professed Chastity, and not being certain, but that it might be a design of her Husband to try her Virtue, she thereupon resolves, that to prevent her Honour from being called in question, she would discover the whole intrigue to her Lord, which she had no sooner done, but he began to repent him of his former Charity in regard of this so great Ingratitude; yet meditating Revenge, he writes an answer to this Letter, to which he commands his Wife to set her hand to this effect; that she was very compassionate of his Love, and that such a night her Husband being to ride toward *London*, he should be admitted, lodged, and entertained according to his own desire; the Friar received this Letter with extream Joy, and providing himself with clean linnen, a perfumed Nightcap, and other necessaries, he exactly observes the time and place, and is accordingly admitted by the Lady her self alone, and conveyed to a private Chamber, where he was no sooner entred, but in came the Knight and his Man, and in great fury, without giving him the least time either to call for help to the House, or to Heaven, they strangled the lustful Friar, and left him dead upon the place, this deed was no sooner done, and his rage somewhat appeased, but he began to consider the horrour, and danger of the Fact, both as to his life and Estate, and after several projects betwixt him and his Servant, they concluded some way or other to have his body conveyed back into the Monastery, it being divided from his own House only by a Brick-wall, & finding a Ladder hard by, the man mounts it with the dead Friar on his back, and sits with him astride on the wall, then drawing up the Ladder, and

letting it down on the other side, he descends down into the Convent, where espying the House of Office, he sets the Body thereon as upright as possible, and so leaves it; and conveys himself over the wall again (but for hast forgot the Ladder,) and tells his Master, how, and where he had bestowed the Friar, at which being better satisfied, they both retired to Bed; all being concealed both from the Lady, and the rest of the Family, who were fast asleep; it happened at the same instant that Friar *Richard* being much troubled with a loosenes in his Body, had occasion to rise, and being somewhat hastily, and unhandsomly taken, he hasts to the House of Office, where by the light of the Moon he espied some Body before him, and therefore contained himself as long as he was able, but finding there was no Remedy, he first called, and then intreated to come away, but hearing no body answer, he imagined it to be done on purpose, and the rather, because coming nearer, he plainly perceived it was Friar *John* his old Adversary, who the louder he called seemed the less to hear; loth he was to play the sloven in the yard, because the whole Convent had taken notice of a cold he had got, and how it then wrought with him; therefore judging this pretended deafnes was out of spight, and malice, on purpose to shame him, he snatcht up a Brickbat to be revenged, and striking his Adversary full upon the Breast, down tumbles Friar *John* without life or motion; which he seeing, thought at first to raise him up, but after many Trials, finding him to be stone dead he verily believes that he had killed him; what shall he do now; The Gates are fast locked; and fly for his life he could not, but as sudden extremities sometimes create sudden shifts, he espying the Ladder against the wall, presently apprehends what had been whispered of Friar *Johns* love to the Knights Lady, and lifting him on his Shoulders, by the help of the same Ladder, he carries him into the Porch of the Knights Hall, and there sets him, afterward secretly conveying himself back into the Monastery the same way he came, not in

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the least suspected by any; while this was doing the Knight being perplexed, and troubled in Conscience, could by no means sleep, but calls up his Man, and bids him go listen about the walls of the Monastery; forth he goes out of his Masters Chamber, and having passed the length of the Hall, designing to go through the yard, he finds Friar *John* sitting upright in the Porch, & starting at the sight, he runs back affrighted, and almost distracted, and speechless, tells the news to his Master, who being no less astonished, could not believe it to be so, but rather his mans Fantasy, till he himself went down, and became an Eye-witness of this strange object. At which, being extreamly concerned he reflects on himself, that murder is one of the crying sins, and such a one as cannot be concealed; yet recollecting his Spirits, he resolves to try a desperate adventure, and put the discovery upon chance; he remembers he had an old Stallion then in his Stable, one of those he had used in Service in the *French* Wars, and likewise a rusty Armour in his Armory, these he commands instantly to be brought, with a Case of rusty Pistols, and a Lance; the Horse is sadled, and Caparison'd, the Armour is put upon the Friar, and he fast bound in his Seat with strong new Cords, the Lance is tied to his wrist, and the lower end put into the rest, his Head-piece is clasped on, and his Beaver is put up; being thus accoutred like a Knight compleatly armed *Cap-a-pe*, they designed to turn him out of the Gates, both he and his Horse, without any Page or Esquire, to try a new Adventure; whilst these things were thus fitting, Friar *Richard* in the Monastery was no less perplexed in his mind, than the Knight about the Murther, and much dreading the strictness of the Law, summons all his wits about him, to prevent the worst, & at length concludes with himself, that it is his best, and safest way to fly for his life; he likewise remembers that there was in the Fryery a Mare imployed to carry Corn to, and from the Mill, which was about half a mile from the Monastery, and being somewhat fat, & doubting his own footmanship,

he thinks it better to trust to four legs, then two, and therefore calls up the Baker that had the charge of the beast, and tells him, he understands that there was Meal that morning to be fetcht from the Mill, which was grinded by that time; therefore if he would let him have the Mare, he would save him that labour, and bring it back before morning; the Fellow being willing to save so much pains, caused the back Gate to be opened; the Friar gets up, and rides out of the Monastery Gate, just at that instant when the Knight and his Man had turned out the Friar on Horseback to seek his fortune, the Horse presently scents the Mare, and after her he gallops; Friar *Richard* looking back, was amazed to see an armed Knight follow him, & much more when by the light of the Moon, and the Beaver flying up, he perceived that it was Friar *John* who was thus armed, and thereupon away flies he through the Streets; and after him, or rather after the Mare, speeds the Horse; a great noise there was in the City, insomuch that many being awakened out of their morning sleep, looked out at their Windows; at length it was Friar *Richard*'s ill fate to ride into a certain turn-again Lane, which had no passage through; there Friar *John* overtakes him, the Stone-Horse covers the Mare, which causes a terrible noise among the rusty Armour; Friar *Richards* guilty conscience accuses him, and he cries out aloud, *Guilty of the Murder*; at the noise of *Murder*, the People being amazed, ran out of their Beds into the Street, they apprehend Miracles, and he confesses Wonders, but withal, he freely tells them of the horrid, and inhumane Act he had committed in murdering one of his own Convent; the former Grudge that was between them is generally known, and the apparent Justice of Heaven the rather believed, Friar *John* is dismounted, and sent to his Grave, Friar *Richard* is committed to Prison, he is Arraigned, and in pursuance of his own Confession, is condemned. But before his Execution, the Knight knowing his own guilt, and concern in the business, he posts instantly to the King, makes his voluntary Confession,

fession, and hath his life, and estate for his former good Services, granted to him; Friar *Richard* is released, and this notable Accident still remains upon Record. *Hist. Women.*

II. The debauched life, and fatal death of *Sultan Ibrahim* Father to the present Emperor of the *Turks* is very remarkable; his Brother *Sultan Amurath* or *Morat* after a fever of eight days continuance, caused by an excess of Debauchery in wine having on the 8 of *February*, 1640. expired his last breath; his Mother called *Kiosem* comforted her self with the thoughts that her son *Sultan Ibrahim* still lived and was the sole surviver and undoubted heir of the *Ottoman* family; to whose succession, that it might be the more facile and without disturbance, she consulted with all the Grandees, requesting their consent and assistance in the lawful promotion of her remaining Son to the throne of his ancestors; for she had understood that *Morat* always abhorred the ill shaped body & weaker mind of his brother, envied him the dignity of the *Ottoman* Scepter, and therefore had bequeathed the succession to the *Tartar*, having in the heat of a debauch and fumes of his wine compelled his Bashas to swear to the performance of his Testament; and therefore the Queen was forced to use very many arguments, to perswade them of the danger, and unlawfulness of rejecting the right heir; with which being convinced, they all cryed out, *Let* Sultan Ibrahim *live*; herewith the great Council breaking up, the Viziers accompanied with all the Officers and attendants of the *Seraglio*, went with shouts and loud acclamations to the Prison of *Ibrahim* to salute him Emperor, for he poor Prince had now for four years remained a sad recluse in a dark room, where he had received neither light nor air, but what came from a little window which sometimes in favour was opened to him from above, and what was worse, the continual expectations, and fear of death, without Friends, Conversation, or hope rendred those apprehensions worse than death it self, which daily were represented

him in that solemnity as might terrify a mind more constant and firm than his; so soon as he heard the shouts and voices of a multitude near his door, he immediately conceiv'd that the fate was now come which he had so long expected, and therefore he barred his door, and denied to give entrance, and when the Viziers proclaimed him Emperor, fearing it might be some artifice of his Brother to see with what joy he would entertain the news, he answered, *That he did not so much as think of the Empire, nor desire it, but only prayed that* Sultan Morat *might live, to whom he pretended not to be a Brother but a slave*; and when he perceived that they began to force the door, though with terms of respect and observance, he still endeavoured to keep it close, for nature had taught him to conserve a life, however miserable and void of Consolation; he continuing thus resolute not to open, reverence to his Person commanded them to forbear any ruder violence until the Queen Mother overhearing all this stir, descended her self in Person, and first causing the dead Corps of *Sultan Morat* to be extended before his door, with gentle compellations, and confident assurances she satisfied him of the death of his Brother, the voice of his Mother began to dissipate his fears, and being in part already convinced by his ears, he adventured to peep at the door, and giving then entire credence to his Eyes, his heart and Spirits revived and so retiring back into his Chamber, he willingly received the Congratulations of the Ministers and Souldiers; which being past, he readily applied his Shoulders to the Coffin of his dead Brother, and having bore his share of that dear burthen to the gate of the Seraglio, he there resigned it to his Domestick Officers, who buried him in the Sepulcher of *Sultan Achmet*. From thence he took boat, and passed to the Mosch of *Jubs Seraglio*, where in eight days he compleated all the Ceremonies of his Coronation, and afterward, according to the custom of his Ancestors he rode through the City to his great Pallace; but whether it were for want of practice, or by reason of a posture natural

tural unto fools, he sate so ridiculously on his saddle, as moved rather the laughter than acclamation of the People. In fine being entred the Seraglio, he began to breath, and enjoy the air of liberty with so much contentment and Satisfaction, that he was unwilling to lose the least part of it by thinking or attending on business, and as if he enjoyed sufficient, committed all to the management of his Mother; howsoever being desirous to handle something of Government he did it with so little grace and dexterity, that it plainly appeared that that Soul animated a body not fit to sway or weild a Scepter, yet he indulged his luxurious, & wanton appetite to the highest excess of sensuality, for having been accustomed to a Prison and restraint, he knew not how to enjoy the freedom he had recovered, but by subjecting it to the imperious servitude of his lusts, this humor the Viziers and great Ministers of state cherished in him by continual banquets, feasts & entertainments, in which he always took high contentment and satisfaction, passing a most Lascivious life in his Seraglio, and consuming an immense treasure on his women, whereby he was seized with an apoplexy which was attributed to his excessive use of them, to whom he was so immoderately addicted that he consumed his days & nights in the womens apartments, wherein Amber was the common perfume which burned perpetually, and the common sawce to most of his dainties, not perhaps because it so much pleased his Palate, as that it was a provocative & incitement to his Lusts; and notwithstanding the great number of women within the Seraglio which were all at the Devotion of the Sultan, yet *Ibrahim* not being contented therewith, passing one day to *Scutari*, had by chance cast his Eye upon an Object which much pleased him, what it was, becomes me not to relate; but being returned to his Seraglio, he sent orders to the Vizier to seek out the biggest and best proportion'd woman which was to be found in all *Constantinople*, and the parts thereabout; hereupon Emissaries were dispatched into all quarters of the City; at length he found a huge

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tall *Armenian* woman, well proportioned according to her height, and a giantess for her stature; who being found, she was presently washed and perfumed in the bath, and as richly clothed and adorned as the shortness of the time would permit; there was no great difficulty to perswade her to become *Turk*, having so high preferment in her prospect; so that being introduced to the grand Seigniors presence, he became immediately inamoured, and was so pleased with her society that he preferred her before all the women of his Court, an evidence whereof he gave, in that he could not deny her any request she could make, and particularly about that time the Government of *Damascus* being void, this woman begged it for her self, placing another in the Office, who was accountable to her for all the profits and benefits thereof; by these particulars of favour the Queen Mother becoming jealous, one day inviting her to dinner, caused her to be strangled, and perswaded *Ibrahim* that she died suddenly of a violent sickness, at which he poor man was greatly afflicted. And though during his reign the seige of *Candia* began & a bloody war continued against the *Venetians*, yet Sultan *Ibrahim* like a stout Souldier of *Venus* continued his debaucheries to the height, & at length fell in Love with the widow of his Brother *Sultan Morat*, but she resolving upon widowhood, he assaulted her by force, but his Mother coming in at the outcry, hindred his design, and gave opportunity to the *Sultana* to escape out of the hands of this Satyr; after this he had a great Passion for the Daughter of the *Mufti* or chief Priest among the *Turks* offering her Father to marry her & prefer her in honour equal to any other of his *Sultana*'s; but the old man knowing the wandring humor of *Ibrahim*, refused him, and instructed his daughter to do the same, which so inraged him, that resolving to have his will of her, he caused her to be seized going from the bath, and carrying her into the Seraglio, he possessed and enjoyed her for some days, but with such tears, reluctancy and sullenness, as took off from the edge and appetite

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of his enjoyment, so that he returned her back with scorn & contempt to her Father, who at first dissembled the injury, but resolving on Revenge, he first complains to *Mahomet Pasha*, a great Man in the Council, & afterward to the Q. Mother, who hated her Son extreamly, because he had lately committed her to Prison for reproving him; hereupon they concluded to confine *Ibrahim* to his old Prison, not that he should be absolutely laid aside, & deposed, but only corrected a while, & being put in remembrance of his past condition, might be taught wisdom, and instructed for the future, what moderation & justice *Sultans* are obliged to exercise in the administration of Government; they then got the two L.C. Justices into the conspiracy, & *Aug.* 7. 1648. was the day appointed for the Insurrection of the *Janisaries*, who being all in a readiness on that day, went in a tumultuary manner to call the *Mufti*, & other Officers & Ministers of the Law to go with them to the Grand Seignior, & then they demanded of the Mufti, *Whether that according to their Law*, Sultan Ibrahim *as a Fool, & a Tyrant, & unfit for Government, ought not to be deposed?* to which the *Mufti* answering *Yes*, he sent to cite *Sultan Ibrahim* to appear the day following in the Divan or Council, to administer Justice to his Soldiers & Subjects, who expected it from him; but *Ibrahim* laughed at the Summons which the *Mufti* made him, which being seconded by a *Fetfa* which is a point of Law resolved by the *Mufti*, who is the Mouth, or Oracle thereof, that is, *That the Grand Seignior being called to account, is obliged to appear before the Justice*; the *Sultan* in high disdain tore the Paper, threatning the head of the *Mufti*; but it was now too late, he having already sufficiently fortified himself with the power & strength of his rebellious Companions; this *Fetfa* was immediately seconded by another of a higher Nature, which declared, *That whosoever obeyed not the Law of God, was not a Mussulman, or true Believer, & though that Person were the Emp. himself, yet being become by his filthy actions a Kafir or Infidel, he was* ipso facto, *fallen from his Throne, & no further capable of Authority & Government*; this *Fetfa* being seen by *Ibrahim*, he tore it in pieces, commanding the grand Visier instantly to put the Mufti to death, as guilty of treason against his Pr. but he having now lost his Authority, his commands were no longer regarded, nor any Reverence had of his Person; for the Janisaries being again assembled about 5 a clock in the afternoon, came with their usual Tumult to the Gates of the *Seraglio*; & now *Sultan Ibrahim* losing all courage, fled into the Arms of his Mother, begging her assistance and protection; she being a bold and subtle Woman, imployed all her Rhetorick & Eloquence to perswade the souldiers not to offer violence to the Person of their Lord and Master; promising that he should relinquish the Government, & retire himself with a Guard to his old Lodgings; *Ibrahim* comforted a little that he should save his life; shrunk himself willingly into his old shell, wherein he had so long conserved his life. In the mean time the conspirators taking forth his eldest son *Sult. Mahomet*, set him on the Throne of his Father, and planting the *Sargouch*, or Imperial Feathers on his Head; saluted him for Emperor with loud Acclamations; *Ibrahim* continued his Imprisonment for some days with great patience, but at length growing desperate and furious,

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he often beat his head against the Wall, until at length, on *August* 17, 1648. he was strangled with a Bow-string by 4 Mutes, or dumb Executioners; in this manner *Sultan Ibrahim* ended his lascivious days, which puts me in mind of the saying of a Wiser, & better King than he, *That there is little distance between the prisons and the Graves of Princes*; and this Example made a great Officer understand how K. *Charles* the Martyr was put to death; for he discourfing with the chief *English* Interpreter at *Constantinople*, not then calling to mind the Fate of *Sultan Ibrahim*, demanded how, and when K. *Charles* was put to death? *Sure*, said he, *Your King must have no Power, or your People must be more Rebellious and Mutinous than other Nations of the world; who durst commit an Act so horrid and vile as this; see*, said he, *how our Emperor is revered and observed, and how submissive and obedient half the world is to the Nod of our great Monarch*; the Interpreter replied, it would be tedious to recount to him the History and occasion of this prodigious fact; but that the time it happened, was some months after the death or murther of *Sultan Ibrahim*; which was a sufficient *item* to the Grand Vizier, to give him a perfect understanding of what he required.

The Poet makes *Ibrahim* speak thus of himself.

I that of Ottoman *blood remain alone,*
Call'd from a Prison to a scena a Throne.
My silly mind I bend to soft Delights,
Hating unpleasing business, and Fights,
Till mad with wanton Loves, I fall at first,
Slave to my own; then to my Peoples Lust.

IV. Neither has intemperance in Drinking been sometimes less fatal; for we read, that there was one at *Liege* in *Germany*, who was addicted to daily drunkenness, & in his Cups, as oft as he had emptied his pockets of his mony by playing at Cards, he used to swear that he would be the death of his Wives Uncle, because he refused to furnish him with more mony to play with; this Uncle was a Canon, and a Person of great hospitality; one night when he entertained a Letter carrier, he was murdered by him, together with a Neice, and a little Nephew of his. All men admiring that the Canon was not present at Mattens, or morning Prayer, who never used to absent himself; having long knocked at his doors in vain; this Drunkard of ours having scarce digested his yesterdays Ale, set up a Ladder to the Windows, and with others entred the House, espying there three dead Corps, they raise the Neighbourhood with a lamentable cry, amongst the whispers of whom, when some said, that the Drunkard was the Murtherer, he was laid hold on, cast into Prison, and thrown upon the Rack; where he saith, that he doth not think that he did it, that by reason of his daily, and continual drunkenness, he could affirm nothing of a certainty, that he had sometimes a will, or desire to kill the Canon, but that he should never have touched his Niece, or young Nephew, well, he was condemned, and the Innocent wretch, even

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in the presence of this execrable Letter-carrier, was long wearied with exquisite Torments, and at last died an unheard of death. The Letter-carrier being again returned to *Liege*, and not able to endure the hourly Tortures of a revenging God inflicted upon his Soul, of his own accord presented himself before the Judges, beseeching them that by a speedy death he might be freed from that Hell he felt here alive; affirming that when he was awake (though seldom when asleep) the Image of the little Babe whom he had strangled, presented itself to his Eyes, shaking the furies whips at him, with such flames as the Drunkard had perished in when he spake this at the Tribunal, he continually fanned his face with his hands, as if to discuss and abate the flames. The thing being evident by the Goods taken, and other discoveries, he also the same year, *Aug.* 23. was hanged till dead, and then burnt at a stake. *Wanly Hist. Man.*

VII. A Gentleman having been revelling abroad, was returning home when it was late at night, his head, that was overladen with Wine, proved too heavy for the rest of his body, so that he fell down in the street, not able to rise through the feebleness of his legs; he had a Sword by his side, when another coming that way, and hearing the voice of his Enemy at some distance, suddenly snatcht out the Drunkards Sword, and having run it into the heart of his Adversary, left it sticking in the wound, and in all haste conveyed himself away from the place. The Watch at that time chanced to pass by, who finding a man lie dead with a Sword in his body, and this drunken Person lying near him with his scabbard empty, they took him along with them to the Magistrate, who having received such apparent Testimony against him, committed him to Prison; he was hanged for the Murther, though innocent; and afterward the real Murtherer being to be hanged for some other matter, confessed it was himself who had made use of his sword to act his own private Revenge. *Idem.*

VIII. Lastly, Ambition and Pride has produced no less mischievous effects upon several Persons, *Cesar Borgia*, the son of Pope *Alexander*, was a most Ambitious man, he caused his Brother to be murder'd in the streets, & his dead body to be cast into the River *Tyber*; & then casting off his Prieftly Robes, & Cardinals habit, he took upon him the leading of his Fathers Army, and with exceeding Prodigality he ingaged to him many desperate Ruffians for the execution of his horrible devices; having thus strengthened himself, he became a terrour to all the Nobility of *Rome*; he first drove out the honourable Family of the *Columnii*, and then by execrable Treachery poysoned, or killed the chief Personages of the great Houses of the *Ursini*, and *Cajetani*, seizing upon their Lands and Estates; he strangled at once 4 Noblemen of the *Camertes*, drove *Guido Feltrius* out of *Urbin*, took the City of *Faventia* from *Astor Manfredus*, whom he first beastly abused and then strangled. In his thoughts he had made himself Master of all *Italy*, but was cast down when he least feared it; being at Supper with the Pope his Father, which was prepared on purpose for destroying several rich Cardinals, by the mistake of a Servant he and his Father were both poysoned by deadly Wine prepared

for

for the Guests; and so he was rewarded for his Ambition, and intent of Murther both at once. *Clarks Mirrour.*

VI. *Staveren* in *Holland* was the chief Town of all *Friezland*, rich and abounding in all wealth, the only staple for all Merchandize, whither ships came from all parts; The Inhabitants thereof through ease knew not what to do nor desire, but shewed themselves in all things excessive and licentious, not only in their Apparel, but also in the furniture of their Houses, gilding the seats before their Lodgings, &c. So that they were commonly called, *The debauched children of* Staveren; but observe the just punishment of this their Pride. There was in this Town a Widow, who knew no end of her wealth, which made her proud and insolent; she freighted out a ship for *Dantzick* giving the Master charge to return her in exchange of her Merchandize the rarest stuff he could find. The Master of the ship finding no better Commodity than good wheat, freighted his ship therewith, and so returned to *Staveren*; this did so discontent this foolish and glorious Widow, that she said to the Master; *That if he had laden the Corn on the Starboard side of the Ship, he should cast it into the Sea on the Larboard*; which was presently done, and all the Wheat poured into the Sea, but the whole Town, yea, all the Province smarted for this one Womans Errour, for presently in the same place where the Marainers had thrown the Corn, there grew a great Bar or Bank of sand, wherewith the Haven was so stopt, that no great ship could enter, and at this day the smallest Vessels that will Anchor there, must be very careful, least they strike against this flat, or Sand-bank, which ever since hath been called *Vrowelandt*, that is, the *Womans Sand*; hereby the Town losing its Traffick, in a little time declined; the Inhabitants also by reason of their Wealth and Pride grew intollerable to the Nobility, who in sumptuousness could not endure to be braved by them, so that this Town is now become one of the poorest of that Province, though it hath the greatest Priviledges of all the *Hanse* Towns. *Hist. Netherlands.*

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